EΡΩΤΟΜΑΝΙΑ.

OR,

A TREATISE

Discoursing of the Essence, Causes, Symptomes, Prognosticks, and Cure of

LOVE.

OR,

EROTIQVE MELANCHOLY.

Written by

JAMES FERRAND

Dr of Physicke.

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To the Authour, on his Love-Melancholy.

LOve, who, till now, was looseness and hot Flame,
Is here made warmth, & joyes: he is grown Tame;
The Wanton's sober, here's his Artist brings
The Boy as comely still, yet clip's his wings;
Looke on his Blushes, his Cheekes modest fires,
There's the same Rose; only 'twhath lost the Briers.
He, still his Ivory Bow, still keepes his Dart:
Shootes here too, but with Iudgement, and more Art.
He is not now call'd Lust, or Amorous flames;
(As if the Gods i'th' shrine, were Sinne, i'th' Vrnes.
Nor yet a perfect Birth: he must not shine,
Blind, in his Mothers armes, yet see in Thine.
Thus, th' Authour, Iudge 'twixt us and Cupid, hee
Nor takes from man, nor flatters Deitie.
But, like an equall Flame, doth light impart,
To shew the Beauty, yet not hide the Art.
For, had he made Love, Good, and our Desire,
Without our reason, or will, ours Entire:
Then Vertue had been Nature, and We, been

Good without praiſe; 'cauſe without pow'r to ſin.
Lucrece had loſt the merit of her Care,
Were ſhe as eas'ly Chaſt, as ſhe was Faire.
Ice, had been rank'd with Vertue: we ſhould know
Chaſt Virgins, Chronicled with coldeſt ſnow.
Romans, that ſtory Beauties free from ſin,
Had ſearch'd their Gardens, and put Lillies in.
Roſes had then heard, modeſt: and one line
Made Veſta's Bluſhes, and her Rubies joyne.
And the dejected Goddeſſe weep, to ſee
Her Chriſtalls, Pure, and Vertuous, as ſhe.
No ſuch Poſition then. For here our Love
May be, or that o'th' ſparrow, or Chaſt Dove.
The Flames here drawne, nor Good, nor Bad: but are
Apt, or to ſhine a Comet, or a ſtarre.
They are themſelves, Indifferent: and may
Riſe to a raging Blaze, or temp'rate Ray.
The Picture, doubtfull like the Face, may prove
In thy breaſt, either Divell, or God of Love.
No Galen *here, that may confine the rule*
To th' Temper; and call't Vice, when the Bodies foule.
Potions might ſo make honeſt men; and awe
Our Crimes, like ſcarres; and plaiſters ſtand for law.
Fevers, and luſt, were One, and both would heale
By Iuleps; and men take Pills, not to ſteale.
The Iudgement 's ſubt'ler, here; and hath allow'd
Some parch'd Moores, *chaſt: light, wrap'd in the*
black clowd. He

Here Scythians *breasts of hot desire have sense.*
Nor, with their Furres, still put on Innocence.
Yet, he still grants, these Flames may sooner grow,
In Easterne sulphur, then in Northerne snow.
And, that chast thoughts in Italy *are rare:*
And, that each Turtle, proves a Phœnix there.
He envies no Climes Vertue, as none's sin:
Yet knowes, that some an easier Conquest win.
All may be chast, for him: yet, 'tis well knowne,
This Iewell is some Climats common stone.
Thus the wise Authour makes his Iustice sure:
Allowes all Rich, but those that will be Poore.

MARTIN LLUELLIN.
Chr. Ch.

On the Authours *Love-Melancholy.*

COme hither, fond Idolater, *and see*
The confutation of that Deity,
Thy Dotage has created. Heretofore,
Mens ready superstition did adore

Paleneſſe, and Fevers: things to which they con'd
Say, Hurt us not; could not ſay, doe us Good.
Gods, only to Beware of: ſuch as they
Worſhip't Aloofe, begging 'em keepe Away,
And bleſſe them with their Abſence. Temples, were
But glorious priſons, to detaine 'em there.
Juſt ſuch a one is thine. If you but pleaſe
Read here, thou'lt find, thy Idol's thy diſeaſe:
Thou fall'ſt downe to thy Ruine; I'le not ſtick
To ſay, the Lover is of's God full'n ſick.
Vew then this Mirrour, (hereby thou maiſt know
'Tis true, ev'n 'cauſe't does thee not ſingle ſhow.)
Looke on thy Metamorphoſis; behold,
Thou, that waſt One, art now grown Manifold:
Increas'd, 'cauſe thou Wouldſt Multiply new ma
Each ſilent minute; whilſt this ſhewes thee ſad,
In a dull ſleepy poſture, one might ſay,
Thou'rt ſtatue, did not ſighs ſome life betray.
I'th' next, thou ſtart'ſt; art ſometimes pale; and th
A tell-tale Bluſh colours thy cheeke ageñ.
Now, a forc't ſmile; anon, a willing teare
Breakes forth: thy Doubtfull looks, all ſeaſons wea
And all this, to deſerve the love of your
(By you ſtil'd Lady) Splay-footed Foureſcore;
Or perhaps Older. One, more fit to be
Bedfellow with an Incubus, then thee.
Such women have been lov'd, and ſworne to be

Goddesses. (Sure for their Antiquity.)
But, what's all this? Yet, thou dost only find,
Thou'rt Sicke: read on, a Remedies behind.
But is there any Cure? the most conceive
Love no disease: and they, that doe believe
'Tis one, esteem't Incurable. But O,
Art's much improv'd: and that made easy now,
Was once Impossible. Physitians can
Heale, not the Body only, but the Man:
Set his soule right againe. Hee'l know no more
Pule, 'cause a woman's wayward, as before.
Dart all your Beames (faire Ladies:) for, be sure,
The threatned wounds, I can Prevent, and Cure.
This Booke's both Charme, and Medicine. I can beare
My Antidote about me every where.
Knowing it's Vertue, 't may be my desire,
sometimes to Feele, that I may quench the fire.
For, though I burne a while, I can the Same
Rise (Phœnix like) unhurt, from mine owne flame.

W. HOLWAY, Chr. Ch.

On Love-Melancholy.

Come, reade & learn to languish; teach thy Care
This Fortitude in Love, to love it's Feares.
Confesse a ling'ring griefe, which owes its birth
To Celia's *coy delayes, and flattering mirth;*
Who makes thee kisse oth' cheek, her mouth being free
To flout fond lovers present Donary;
To breath into thine eare a doubtfull tone,
Thou know'st not, wer't Adieu, or, lye alone
Ten Winters out: who, when thou 'point'st a Grove,
Not where t' allay i' th' shade, but rescue Love
From whisperings of a rivall Eare; this Dame
Eats paltry cooling hearbs to quench the Flame.
But nourish still these fopperies of youth,
(If folly we may call, what's naturall truth;
Whose cause is Fate; *not wanton Eyes; that can*
Bid Matrimoniall Banes 'twixt wife and man.)
And like to Celia's *sauce, orewhelme thy lamps*
In Humorous Clouds, and Melancholick Damps.
But such as cherish flames: we often try
The Sunne's not set, when hid ith' misty sky.

Dr

Droope downe thine Eyes, be wan and pale ith' [illegible]
Thou gain'ſt thy Groanes, and act'ſt part of this [illegible]
You loſt your feaver then, when to revive
You ſtill defer'd, till this Preſervative. (*faint,*
What though thou ſhould'ſt moſt part o'th' Book be
And in the laſt page make thy teſtament?
This laſt page can recover; make that reſt,
Which thou bequeath'ſt to Heaven, the bodies gueſt,
And give a man to th' world; we cannot tell
Indeed, which were the greater miracle,
The Cure, or firſt Production; only ſee,
How Art ſurpaſſes Natures husbandry.
Come, read and learne thy health; this book's no leſſe,
Then knowing Galen, *or* Hippocrates;
Who boaſt halfe-names i'th' Margent, and there lye
Not to inſtruct, but yeild the victory,
T' applaude the Authours skill, and this Redreſſe
Of Phyſick Errours in our Engliſh preſſe.
Thus much ith' Change is gained; here behold,
For Catalogues of Griefes, as manifold
As Grammar Dialect, and ſuch as prove
The ſole Diſeaſe; the Cure of ſcorned love.
Ceaſe then t' adore thy Celia's *fading Looke,*
And only fall in Love and Court this Booke.

SAM. EVERARD.
Chr. Ch.

On Love-Melancholy.

Come, reade & learn to languish; teach thy Care
Thy Fortitude in Love, to love it's Feares.
Confesse a ling'ring griefe, which owes its birth
To Celia's *coy delayes, and flattering mirth;*
Who makes thee kisse oth' cheek, her mouth being free
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The Sunne's not set, when hid ith' misty sky.

Dr

Droope downe thine Eyes, be wan and pale ith'
Thou gain'st thy Groanes, and act'st part of this
You lost your feaver then, when to revive
You still defer'd, till this Preservative. (Saint,
What though thou should'st most part o'th' Book be
And in the last page make thy testament?
This last page can recover; make that rest,
Which thou bequeath'st to Heaven, the bodies guest,
And give a man to th' world; we cannot tell
Indeed, which were the greater miracle,
The Cure, or first Production; only see,
How Art surpasses Natures husbandry.
Come, read and learne thy health; this book's no lesse,
Then knowing Galen, *or* Hippocrates;
Who boast halfe-names i'th' Margent, and there lye
Not to instruct, but yeild the victory;
T' applaude the Authours skill, and this Redresse
Of Physick Errours in our English presse.
Thus much ith' Change is gained; here behold,
For Catalogues of Griefes, as manifold
As Grammar Dialect, and such as proue
The sole Disease; the Cure of scorned love.
Cease then t' adore thy Celia's *fading Looke,*
And only fall in Love and Court this Booke.

SAM. EVERARD.
Chr. Ch.

To the Author on his *Love-Melancholy.*

Fle I'me halfe Atheist now: sure vertues are,
Only well temperd bodies kept with care.
For when I see this Passions seat i'th' heart:
And a receipt against all Cupids art:
Lov's arrowes so to th'publike view displaid
That wee can see which burnes, which dulls a Maid
And how: what is the Poison he does give,
And then againe what's the restorative.
Sure wee must hither come our armes unfold,
To look upright, and like our Sexe be bold.
Sweet Mistresse pray pout on: I am resolv'd
To laugh, being safe amongst these leaves involv'd.
Whilst I doe read and Meditate this book,
I dare the utmost Charmes of any Look.
Nay I could gaze ev'n on Castara's face
And nere be blind, nay Kisse her if she was
Here, yet nere perish for't, still be a man,
Not scorcht to ashes drier then her fanne.
With a too neer approach forsooth her beams

T

That gilds, as she walks by the glittering streets
If she would part, Farewell: when she is gone
Me-thinks I now should live, were turn'd to stone
If she should surfet on a Tart, or so,
And overcharg'd to bed at Midday goe;
I should nere light a candle, as if were night,
Pray her to rise that we might see the light.
When we were in the darke, I'de hardly say,
After my shinnes were broke it was noon day.
Nor when some spittle hung upon her lip.
Should I avouch 'twas Nectar, and then sip.
Now I have read this book, methinks one might
Enjoy the spring both in the smell, and sight,
Though she were ith' Exchange a buying knots,
Or with her Taylor there contriving plots
For a new Gowne, and had no time to dresse
The Meadows with her looks, and so farre blesse
The Country, as be present for to deck
The ground with lilies dropping from her neck.
I'de not mistake her cheeks for Gardens, sweare
There were no Roses in the world, but there.
If I now fluent were as th' Innes of Court,
My Muse should nere run out to make her sport.
Nor would I write o'th' thorn that knew the ch
A Beauty has, when't did her foot no harme.
For Venus could not scape a wound, yet this
A Brighter Venus, see how whole she is.

None now shall travaile up into the skies
For a huge Metaphor for her dazling eyes.
Gallants shall thinke that there's a Sun ith sky,
As well as that in their bright Ladies eye.
Nor shall they henceforth whine in Rime, because
His Mistresse spoke doubtfully ith' last clause.
Study your glasse you wantons, till you be
Shrunke to as perfect shadows as you see.
Pray' doe more scarlet on your Cheeks consume,
Then Indges weare; so that we may presume
Your faces at the drapers cost you more (store.
Then your large wardrops, throngd with fruitfull
The next time you come forth, perhaps I'le say
'Tis a good picture, or well plasterd Clay.
I'me now as much' gainst courting faces, as
Those that raile at it five houres by the glasse.
This work shall our affections so refine,
That we shall here in vertue, like Gods, shine.
Stews hence forth shall be sanctuaries, and
All the Balconies honest in the Strand.
Templars *shall goe to plaies, and never see*
Whores besides those that are i' th' Comœdy.
The cost they should bestow in buying gownes,
Fans, Knots, and Gloves, shall hence forth purchase
Honest recreations now shall Heirs please, (Townes.
Be Drunke, see Plaies, and Game at Ordnaries.
The Poxe' mong these shall be a Scandall now,

As

As much as that they deem to hold the plough.
They shall contented be to ride ith' street,
Without a bed fellow ith' Coach to greet.
If I con'd venter Bookers *haplesse fate,*
And durst but Propheſy after his rate,
Amongſt the dearths I would produce the feare
I have, e're long Women will ceaſe to beare.
The World will all turne Stoicks, when they find
This Phyſick here: think only with the mind
T'engender, alwaies judging th'iſſue foule,
Which did not owe its birth to th' purer ſoule.
Then we muſt feare the Worlds ſupply: be faine
T'entreat Deucalion *to throw ſtones againe.*
The Country Gentlemen will quite lay by
Their Engliſh Plutarchs, *to read here, and cry*
Would their names periſh't had, ſo they had took
This Authors Counſell, living by his book:
And turning from their Wives, ſhall e'en give ore
The Husbands office, and beget no more.
Nay Tribade then in Children will be told,
A Progeny ſhall be our tax, not Gold.
Shortly to Church to ſee a wedding goe,
Shall to the People prove a Lord-Majors ſhow.
Men, as in Plagues, from Marriage will be bent:
And every day will ſeem to be in Lent.
There will no Matches be, but in Laſt Acts:
When that the Poets ſtrength of wine contracts.

The

The Priest will loose his fees, and lacke; for all
He gets will be at some mans funerall:
That would because he had read this book, ev'n dye
With too immoderate, and strict Chastity.
Women will burne: wish ev'ry cart goes by
That they were in't for some Adultery.
Yet none shall quench their flames, unlesse they will,
Like Phædra, *or be satisfi'd, or kill.*
Or like Pasiphaë, *run to a Bull entreat*
That for their Husband, that should be their meat.
Perhaps some Brutish Plowman, that can't spell:
That thinks men conjured Divells out of hell
With Medicinall Figures, and will not believe,
May out of Ignorance make his wife Conceive.
But then th'offspring shall no more prove him Man
Then his dull speeches, or his Proverbs can.
Since by this Act wee'l only judge he knows,
As much as Oxen doe, how a plough goes.
Sure I have humane Nature quite forsooke:
Nothing can take me now, except this booke.
There does the Physicke faile, and all the Art
Can but enflame, no whit assuage this dart.
This Passion's only shifted: still't remaines
In's a Conquerour, but with lesse staines.
The Objects only chang'd, from well carv'd stone,
A Face, to Arts, and Contemplation.
Just like Physitians that an ague turne

Into a feaver, yet still the Man does burne:
Still freezes too by fits still hee's not well,
His bodies only cheated with their spell,
But they a disease turne to a disease,
Here though't be passion still, the Ill does cease.

E. PALMER of
Chr. ch.

On this Learned Treatise
Love-Melancholy.

SInce every Idle Pamphlet *that is writ*
With a sick Iudgement, and a shallow Wit,
Is Vsher'd with as many slender feet
As ever squir'd a Countesse in the Street.
As't were the only office of a Friend
To Rhyme, and gainst his Conscience to commend
And sweare, like Poets of the Post, This Play
Exceeds all Iohnsons Works, *shewing that they*
The Authors Seconds are, and dar'd to write
As rashly, as young Duellists doe fight.

What Blood of Verse should here be spent! To Die
Sick of a Poem now, were Piety.
Tis for Healths sake we Martyrdome endure;
Playes are the Sores of Love, this Book the Cure.
Poetique Heate, like Bonfires, should proclaime
Our Ioy, and blaze, cause we escape a Flame.
Lust is Pandora's *Boxe; where it doth dwell.*
The Soule's a Divell, and the Body Hell. (sent,
But these Blest Lines, like Charmes from Heaven
Doe make Plagues Health, and Satan Innocent.
Hence should we then keep a new Holy-day;
And, stead of Versifying, Fast, and Pray.
If those were Heroes *thought that kil'd one Beast;*
The Author of this Booke's a God at least.

You that still sigh, not breath; and fondly dote
On every Black-bagge, and new Petticoate.
Playing your sad and Melancholy tricks,
Like devout Iesuits fore a Crucifixe.
Being All things, but your selfe; Now that, then this;
Acting' ore Ovids Metamorphosis.
Who, although Woman's from, and for Man made,
Her Creature art, more plyant then her shade.
Observing all hir Wincks as seriously
As the Obedient Ape his Masters eye.
Begging Advowsons of hir Haire; or that
That, which now tyes hir Shooe, may grace thy Hat.

Reare up thy Head, which, like the Monsters, hung

Downe

Downe at thy Breſt; unty thoſe Armes, that ſtrung
Thee like a Booke; Bid Farewell now to Teares,
Palenes, & Hollow eyes; to Groves, Dreames, Fearefs;
And Verſes, which as lamentably run
As the laſt Fountaine that thou ſat'ſt upon.
Thou ſhall not ſtill live an Hyperbole,
Nor vainly ſdoll thy Idolatry.
Leaveing thy lowder Blaſphemy, you'le ſee
There's no ſuch Divell, as thy Deitie. (Roſe
Thy Soule's come Home againe; Thy Cheeks freſh
May now be ſmelt, by a cleane Upright Noſe.
Thoſe Flouds, & Ebbs of Thoughts, which rag'd &
Are now as huſh'd, as when the Flatt'on ſits. (ſits
This Book will dreſſe thee too; we ſhall not ſay,
Thou look'ſt like one going to Bed all day.
Nor ſhall the French diſeaſe (ſtrange Heraldry!)
Blaze, as an emblem of Gentility.
You need not now ſeeke ſadder Remedies,
From a quick poyſon, or a Precipice.
There needs no Falling Out, like thoſe that cry,
Diſcords in Soules too make up Harmony.
Love, as 'tis borne, is Heal'd too by a Looke;
Read but this plainer Print, you're ſav'd by th'Booke.
Cupid is now turn'd Man; and is all eyes;
Tis only hard to Love, and not be Wiſe.
Is Love a ſubtle Labyrinth? Here you
Have every Line a ſure directing clue.

Though

Though Woemens Beauty Tanns the Soule within,
As the Sunns brighter Rayes doe black the skin;
Wearing this maske, you may securely see
A Flaming eye, and yet not scorched be.
Passions, like Adams Beasts, shall fly in feare,
And Reason turne, when Nakednesse is neare.
The tempting Brests, now bare without offence,
Raise Meditations, not Concupiscence.
They humble, not inflame; when they appeare,
Well thinke of nothing but our Nursing there.
All motion's Zeale, Rapture, and Extasy;
And every kisse, an act of Charity.
Our Bedds are Altars now, where Refind Hearts
Mixe as the only common, naked Parts.
We love a Mistresse as a Friend, and greet
As chast, as one lip does the other meet.
No talke of Hornes i'th Citty: The Court Page
Shall not againe take nightly Pilgrimage.
Nor will a tender Lucrece feare a Rape;
To meet in private now, will be to scape.
This Treatise makes all Honest; we shall have
No Infants find their Mothers wombe their Grave.
Thus Health alone is not recoverd, we
Owe to this Booke, Vertue, and Piety.
Sickness doth often make us Good, but then
When we are well, we fall to Vice agen.
But these Divine Ingredients worke so sure,

That they, like Grace, Preserve as well as Cure.
Wee may as soone recall the Dead from Dust,
And catch past Houres, as a relapse of Lust.
Is there a new Disease, and does no man
Know what to call it? 'Tis the Phylitian.
I meane those Emperickes, who out of shame
Conceale it, or, 'cause 'tis an easy Name.
Ægyptians like th' have Herbs their Gods; they
(If it be English d) Galen, as their Creed. (read
And Cure, (as Trees embrace by sympathy;)
By chance not Art, they cannot tell you why.
But least this precious Antidote should erre,
A Synod of Physitians here Conferre.
So many drammes of Reason make this Bill,
That it doth surer save, then Poysons kill.
And least severer Druggs should fright, (as some
Will refuse Health, unlesse it neatly come.)
Poetry candies the Philosophy,
Like Galen mixt with Sydnies Arcadye.
Which (like two Starres conjoyn'd) are so well laid,
That it will please Stoicke, and Chambermaid.
This, (Doctor) doe I consecrate to Thee;
'Tis though in broken mony, a kind Fee.

But hearke; some cry, the Stationer's mistooke,
And plac'd within the Cover of this Booke.

Critique; *I hope these Pills may worke with Thee;*
Then this wast paper may be Courtesy.

My Suburbe-Wit will doe no wrong; the Sun,
When 'tis eclips'd, is then most look'd upon.
Faire Buildings have rude Antiques, and the Poore
Where a full Table's kept, lye at the Doore.

RICHARD WEST of
Christ Church.

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Errata.

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A TREATISE Discoursing of the Essence, Symptomes, Prognosticks, and cure of *Love-Melancholy*.

CHAP. I.

That it is needfull to teach the Cure of Love.

IT may seem at the first view a vaine and idle enterprise to goe about to prescribe remedies for the cure of *Love*: Which all, both Poets, Philosophers, and ancient Divines

have ever acknowledged to be the origi-
Arist. Met. 1.c.4. nall and cause of all good: (ἔστιν δὲ τῶν ἀγα-
θῶν ἡ φιλία· τοῖς γὰρ κακοῖς, οὐ κακῶν, saies the
Philosopher: Love is the cause of all
good: as contrarywise hatred, of all evill.)
Plat. conv. It is the Modell of Iustice, Temperance,
Fortitude, and Prudence: the first inven-
Plutar. Symp. tor of Physick, Poetry, Musick, and all
Liberall Arts; the most noble, most pow-
erfull, & most Ancient of all those Gods,
the superstitious Heathen framed to
themselves out of their own braine.
Should I indeed speake any thing against
this Love; I might justly be thought wor-
thy the same punishment the Poet *Stesi-
chorus* suffered, for speaking ill of the
beauteous *Helen*: who was therefore pu-
nished with blindnesse, till he had recan-
ted his error. Besides, that in writing a-
gainst this love, I should do injury to the
Art of Physick, which I professe: seeing
Plat. conv. that *Plato*, under the person of *Eryxima-
chus* the Physitian, saies, that Physick is
nothing else, but ἐπιστήμη περὶ τὰ τοῦ σώματος ἐρω-
τικὰ πρὸς πλησμονὴν καὶ κένωσιν. The know-
ledge of those things, that respect the de-
sires and affections of the Body, as con-
cerning

cerning Evacuation and Repletion. So that he that in this case can distinguish betwixt honest and dishonest love, is to be accounted the skilfullest Physitian.

But we are to observe with *Pansanias*, that as there are two *Veneres*: the one Heavenly, called *Urania*, the daughter of *Cœlum*, brought forth without a Mother: the other the daughter of *Iupiter* and *Dione*, commonly called *Pandemia*, or Vulgar: so likewise are there two *Amores*, Sonnes of these two Godesses; the one Divine, and the other common and vulgar. Of these two kindes of Love, the Supernaturalists and Divines discourse of the essence and properties of the former: and the Physitian of the later. Which againe is either honest or dishonest: they teach the means of preserving the former, during the teame of Marriage; and prescribe remedies for the cure, and prevention of the Later; with the fury whereof Ignoble and degenerate spirits are for the most part violently carried away.

Plotin. de Amo.

Cic. l. 3. de nat. deor. Fulgent. mythol.

The Greekes feigne that *Apollo* had two sonnes, *Æsculapius* and *Plato*: this, for to cure the maladies of the mind,

Æsculapius for those of the Body. Now love being a mixt disease, both of the body and the mind; I shall furnish my selfe with precepts out of *Plato*, and with medicines from *Æsculapius*, in the cure of Love Melancholy, being such as I have gathered out of *Hippocrates*, the Prince of Physitians: Intending to handle Love no otherwise, then as it is a passion, or violent perturbation of the Mind, Dishonest, and Refractory to Reason.

Vtile propositum est sævas extinguere flammas.
Nec servum vitiis pectus habere tuum.

But my chiefest purpose is, to prescribe some remedies for the prevention of this disease of Love, which those men for the most part are subject unto, that have not the power to governe their desires, and subject them to Reasons Lawes: seeing that this unchast Love proves oftentimes the Author of the greatest Mischiefes that are in the world, as they are reckoned up by *Plautus*.

Amorem cuncta vitia sectari solent: Plaut. Act 1. scen. 1. Merc.
Cura, ægritudo, dolor, nimiaq; elegantia,
Insomnia, ærumna, error, & terror, & fuga,
Ineptia stultiaq; adeò, & temeritas,
Incogitantia excors, immodestia,
Petulantia, cupiditas & malevolentia:
Inhæret etiam aviditas, desidia, injuria,
Inopia, contumelia & dispendium,
Multiloquium, pauciloquium, &c.

Which hath given occasion to a late French Poet to feigne, that on a day, *Venus* left whipping of her sonne *Cupid*, and afterward bound him to a Myrtle tree. Intimating by this Poëticall fiction, that Pleasure many times punisheth Lovers with scourges, signified by his purple wings, which, according to *Guitton d'Arezzo*, are the Hieroglyphicks of griefe, and cruell torment. And *Petrarch*, in his 4. *cap. del Triomfo d'Amore*, feignes him to be lodged in a palace of Hopes; which makes all persons, of what condition, or sexe soever, desire to be entertained there: But the more they labour to ascend, the lower still they fall, because the staires that lead up to this palace are of

a very slippery substance. The three first steps are, the immodest cast of the eyes, superfluity of words, & the violence of the hands: the upper chambers are adorned with Idleness, dreames, vaine desires, and inconstancy: the chimney of the great hall, is the breast of the Lover; that of the chamber is his heart; and his liver, that of the Kitchen. The seats of those that come thither, and are entertained there, are false contents, on which they are no sooner setled, but they break under them. Which to repaire, they presently send for their engineeres, envy, torment, and deceit. Suspence, and feare, are the surest guardians of this palace, the gates whereof are shut up at night by false opinion, and Distrust stands sentinell, &c.

Philostr. l. 1. cap. 23. Which *Apollonius Thyaneus*; having well considered, being one day sollicited by the King of *Babylon* to invent some strange kind of punishment for an Eunuch that had been taken in the very Act with one of the Kings Concubines, made him this answere, that he should suffer him still to live, and pursue his own unchaste desires: then which there could not

greate

greater punishment be found. For the beginnings of Lust are Feares, Ruine attends it in the midst of its course, and Repentance concludes it: As you shall see more cleerely, when I shall have discovered unto you the ordinary Symptomes of Love Melancholy.

CHAP. II.

The Symptomes of Love Melancholy.

THe diverse and violent perturbations which afflict the mind of a Passionate Lover, are the causes of greater mischiefes, then any other passion of the mind whatsoever. For although we read in Authors of good note of some that have died with excessive joy, as *Polycrita Naxensis*, *Diagoras Rhodius*, *Chilo the Lacedæmonian*, *Sophocles*, and *Dionysius* the Sicilian Tyrant: Others perhaps of extreame sorrow, as *P. Rutilius*, *M. Lepidus*, and *Ely* the High-Priest: others of

Arist. Eth. l. 1. c. 21. Gal. 2. de Sympt. caus c. 4. Val. max. l. 9. c. 12. Plin. l. 7. c. 36.

shame, as it is storied of *Homer*, that it killed him, because he was not able to resolve the Fishermans riddle: And *Matrina*, the wife of *Torquatus*, through an earnest desire she had to see a one-eyed *Egyptian* that was to passe by her doore, her husband being abroad, at which time Modesty permitted not women so much as to looke out at a window, or to be seen at their doores, during the time of their husbands absence. Yet notwithstanding, all these Passions in some cases, and to some men prove oftentimes of good use, and very needfull: and for this cause are reckoned by Physitians among the sixe Non-naturall things. For, Anger, although sometimes it come within a degree of Madnesse, *Ira Furor brevis est*, yet may it doe much good upon those that are of an idle, heavy, drowsy, dull, cold, pale constitution. So likewise Feare is a kind of Physick to Fooles, Rash, Frantick, Madmen: Sadnesse to those that are of a Malapert, jeering humour: and Shame to those that are Impudent, brazen-faced, and such as have lost their colour. But love seems not to be of any use at all, but is like

that kind of Passion which *Avicen*, as *Andreas Alphagus* reports him, calls *Hes*, in his Arabique tongue, which consists for the most part of many contrary motions, as joy and sadnes, feare, and despaire, friendship and hatred, &c.

Odi, & Amo: quare id faciam fortasse requiris:
Nescio; sed fieri sentio, & excrucior. Catul.

I love, and hate at once: yet cannot tell,
Why two such Torments in one breast should dwell.

Luctantur, pectusq; leve in contraria ducunt,
Hàc Amor, hàc Odium; sed puto vincet Amor. Ovid.

Yet I grant that love is the ground and Principall cause of all our Affections, and the Abstract of all the Passions and perturbations of the mind. For when we desire to enjoy what we affect, whether it be really good, or but so in appearance, this we call covetousnesse, and Concupiscence. And being not able to compasse our desires, this we call Griefe, and Despaire;

ſpaire: when we enjoy the thing we deſire, Love then takes upon it the name of Pleaſure & Delight. When we think we are able to effect our deſires, 'tis then Hope: and fearing to looſe it, either wholly, or in part only; this we call Iealouſie.

By reaſon of theſe perturbations of the mind, the bloud becomes aduſt, earthy, and Melancholy, as in all other violent paſſions, except joy, according to *Galen*: by which meanes diverſe have fallen into ſtrange and deſperate diſeaſes, growing Melancholy, Fooliſh, Mad, Cynicall, Wolviſh: as the learned *Aviten* reports, in his *cap. de Amore*. *Aretæus* the Phyſitian makes mention of a young Inamorato in his time, that was ſo beſotted with this Fury, that he could not be cured by any meanes. *Lucretius* the famous Poet, by this meanes loſt the uſe of his judgement: *Iphis* grew mad for *Anaxaretes*: a young Athenian did the like, for the love of a Marble ſtatue: which had alſo happened not long ſince to a rich Merchant of *Arles*, had he not been cured of his Frenſy by the learned *Valleriola*, as himſelfe tells the ſtory in his Obſervations. *Sapho* the Poeteſſe

Cap. 86. art. med.

Lib. 1. Chr. Morb.

Girald. l. 9. de Poet. Hiſt.

Poeteſſe was ſo deſperately enamoured of *Phaon*, that ſhe deſperately caſt her ſelfe headlong from off the *Leucadian* rock into the ſea; as both *Strabo* and *Suydas* relate the ſtory. For woemen are farre more ſubject to this paſſion, and more cruelly tormented with it, then men are. For from hence proceeds the Green ſickneſſe, (which is ſometimes joyned with a gentle Fever, and is then by our modern writers called an Amorous Fever:) heart-beating, ſwelling of the face, want of appetite, greife, ſighing, cauſeles teares, inſatiable hunger, extreame thirſt, ſownings, oppreſſions, ſuffocations, continuall watchings, Headach, Melancholy, Epilepſy, Ragings, *Furor uterinus*, *Satyriaſis*; and diverſe other deſperate Symptomes, which for the moſt part admit neither cure, nor mitigation, by any other remedies, but what *Hippocrates* preſcribes for the cure of Love-Melancholy, toward the end of his booke *de his qua ſpect. ad Virgin.* and in his booke *de Genit.* Langius, Mercat.

This hath given occaſion to ſome to thinke, that Love was a kind of poyſon ingendred within the body, and taken in at

at the eyes: or else caused by those Medicaments, which they call Philters, reckoned by the Lawyer among the several kinds of poysons, *l. 4. ff. ad l. Corn. de Sic. & venef.* The which deprave the judgement, and corrupt the bloud; so that the party affected becomes of a pale and loathsome colour: as *Theocritus* sayes.

Αἴ αἰ ἔρως ἀνιηρὲ, τί μευ μέλαν ἐκ χροὸς αἷμα
Ἐμφὺς, ὡς λιμνᾶτις ἅπαν ἐκ βδέλλα πέπωκας;

My brest, that thou, false Love, hast pierc'd, retaines
A heat within't, has empti'd all my veines.

L. 6. Epid. sect. 8.

Hippocrates seemes to attribute to passionate love the power of transforming women into men; where he sayes, that in the citty *Abdera, Phaëthusa*, being stricken with the love of *Pytheus*, and not being able to enjoy him for a long time, by reason of his absence; she became a Man, ἠνδρειώθη, and grew hairy all over her body, had a mans voyce, and a long beard on her chin. The same he affirms in the Aphorisme following to have befallen to *Namysia*, wife to one *Gorgippus*: and addes

withall,

withall, that it was impossible for her to be recovered to her former womanhood againe, γυναικα δυνασθαι. I dare not beleive this to be a change of sexe, but of habit only, and complexion. For according to the same Authour, and *Aristotle*, the Male is of the more full, massy and solid constitution of body: on the other side the female is not so strong and nervous, but more moyst, soft, and of the more delicate complexion. Notwithstanding *Galen*, *Fuchsius*, *Fœsius*, and many other Physitians, and Interpreters of *Hippocrates*, (who, as *Macrobius* saies, never yet deceived any,) sticke to the bare letter: so that in their opinions we may beleive the fabulous stories of *Iphis*, *Caeneus*, and what ever writers have reported of *Cassitius*, *Cassianus*, and many young women that at the time of *Puberty* have been metamorphosed into men, at *Smyrna*, *Argos*, *Naples*, *Auch*, *Vitry*, *Conimbria*, *Salernes*, and in other places, as you may read at large in the writings of *Fulgosius*, *Amatus Lusitanus*, *Parœus*, *Pineus*, and *Schenkius* in his *Observat. cap.* 25.

Physiog. c. 4 & l. 4. Hist. Anim. cap. 11.

Plin. l. 7. c. 4. Auson. Epig. 72. Agel. l. 9. c. 4. Volat.

The Peripateticks conceive not this Transmutation

Transmutation of sexes to be so strange a matter, relying on the authority of the *Coryphæus Aristotle*, who in many places saies, that a woman is an imperfect man, ἄῤῥεν πεπηρωμένον, differing in nothing from a man, but only in the Genitalls, which according to *Galen*, are restrained and kept within meerely through defect of naturall heat. But nature hath not done this, through any errour or Impotency, whatsoever these grosse Philosophers affirme to the contrary; but for the propagation of the *species*.

Lib. 1. de gener. c. 20. & lib. 2. c. 3.

Lib. 1. de sem. l. 14. de usu part.

It may very easily then be, according to this doctrine of *Aristotle*, and of *Galen*, that a woman, being enflamed with the violence of love, may put forth those her genitall parts, which are no other, then those of a man reversed, or turned inward, as the same Doctour affirmes: whom notwithstanding all our Modern Anatomists doe unanimously contradict: as you may see at large in the Anatomicall Quæstions of *Andreas Laurentius*.

Lib. 7. q. 8. Lib. 2. c. 10.

The learned *Ludovicus Mercatus*, and *Rodericus à Castro*, are so perplexed in the explication of those places of *Hippocrates*

& 11. de virg. & vid. morb.

crates, that one while they are fain to say, that these women were troubled with the Procidence of the Matrix, which in appearance represented the Genitalls proper to the Male: Another while they affirme for certaine, that in those women, that part which *Manard* calls *Queue*; *Albucasis*, *Tentiginem*; *Moschio* & *Mercatus*, *Symptoma turpitudinis*; *Aretæus*, *Nympham*; *Fallopius*, *Clitoridã*; *Columbus*, *Amorem & dulcedinem Veneris*; *Avicen*, *Albatram*, *i. e. virgam*; was so great, that it resembled a mans yard. Which hath also befallen diverse other women, who unhappily abusing that part, were for this reason called by the Latines, *Fricatrices*; by the Greekes, Τριβάδες; and by the French, *Ribaudes*: in which number *Suydas*, and *Muretus* place the learned *Sapho*. And in the end, *Mercatus* very learnedly concludes, that he intends not to hinder any man from beleeving these strange Metamorphoses and transmutations of sexe to be reall: considering the frequent examples alleadged by Historians, and by the above cited Physitian.

CHAP.

CHAP. III.

Of the name of Love, and Love-Melancholy.

L. 1. meth. med.

ALL Diſeaſes, according to *Galen* doe take their Denomination, either from the part affected, as the *Pleuriſy*, and *Peripneumony*, or Inflammation of the Lunges; or from the Symptomes, as the Fever; or from both theſe together, as the Headach; or from the reſemblance it beares to ſome other thing, as the *Cancer*; or laſtly from the efficient cauſe, as Love-Melancholy: which ſome Phyſitians call ἐρωτομανία, that is to ſay, Love-madnes, or amorous Folly. For certainly it may very properly bee ſaid of all thoſe that are in

Eth. l. 6. c. 8

love, as *Demodocus* in *Ariſtotle* once did of the *Mileſians*: That if they be not fooles they doe at leſt as fooles doe. which is intimated to us by the Poet *Euripides*, where (

Rhet. 2. c. 3.

the ſame Philoſopher affirmes) he derives

the name of *Venus* from Folly: Ἀφροδίτη, ἀπὸ τῆς ἀφροσύνης. For, *Amare & sapere vix Diis conceditur*. It is not granted to the Gods themselves, at once to be in Love, and to be wise.

And here by the way we may observe, that the ancient Physitians oftimes confound these two tearmes of Madnesse and Melancholy, as differing only in degrees: which difference changeth not at all the *species*; as we shall hereafter see more clearely. Tralian. l. 3. c. 7. Alum. l. 1. meth. c. 8.

Avicen, with the whole family of the Arabians, calls this disease in his own language, *Alhasth*, and *Iliscus*: *Arnaldus de Villa nova*, *Gordonius*, and their contemporaries call it by the name of Heroical Melancholy: whether it is, because the ancient *Heroes*, or Demi-gods were often taken with this passion, as the fabulous Poets report: or else happily for that great personages are more inclinable to this maladie, then the common sort of people: or else lastly, because that Love does as it were domineer, and exercise a kinde of tyranny over those that are subject to his power.

Rhodig. l. 12. c. 37.

Love is called by the Greeks ἔρως, with ο, when it signifies generally the desire of any thing; (although *Pindarus* uses it sometimes for *Cupid:*) and with ω, when it is to signifie the true Love we treat of. Some say that when it is written with ω, it signifies Lust, and with ο, honest and chast Love. How ever it be, ἔρως, or ἔρος, it is derived by the Etymologists ἀπὸ τοῦ ἐλεῖν ἢ ἑλόντα, by changing λ, into ρ: or else ἀπὸ τοῦ Ἄρεως, the name of his father *Mars*: or perhaps ἀπὸ τῆς ῥώμης, that is to say, strength or force. For Love is the most powerfull of all the Gods, as *Agatho* proves in at large in *Plato's Conviv:* and *Lucian* tells us, that Love, being as yet but in his cradle, overcame *Pan*, that is, Nature, at wrastling. Vnlesse you will rather have it come from εἴρω, which in *Hesiods* language signifies, to dedicate, or consecrate. Because that he that is deeply in love, devotes and consecrates all his desires, will and actions, to the pleasure of his beloved Mistresse.

Ennead. 3. l. 5. c. 6.

Plotinus will have it to bee derived from ὁρᾶν, to see: because that ἐκ τῆς ὁράσεως ἐρᾶν. Liking is caused by seeing. So *Theocritus*.

ὡς ἴδον, ὡς ἐμάνην.

Vt vidi, ut perii: sic me malus abstulit error.

It seemes, saith *Aristotle* in his *Ethic.* 9. *cap.* 5. that all kinde of Love & Friendship is derived from the pleasure that is taken in at the eyes. Whence the Poet *Propertius* calls them, the Conductors, & guides in Love. Eth. l. 9. c. 5. & 12.

Si nesois, Oculi sunt in Amore duces.

They are the passages indeed, by which Love enters into our Heads, and so seazeth on the braine, the Cittadell of *Pallas*, and are the conduicts by which it is conveighed into our hearts, and most secret parts: as it is learnedly and copiously proved by *Marsilius Ficinus*, and *Fran. Valleriola*, in his *Medicin. observat.* Which they seeme to have borrowed from the ancient Poet *Musæus*, who in his excellent Poëm of the Love of *Hero* and *Leander*, speakes thus.

Κάλλος γὰρ περιπυστὸν ἀμωμήτοιο γυναικὸς
Ὀξύτερον μερόπεσσι πέλει πτερόεντος οἰστοῦ

Ὀφθαλμὸς δ' ὁδὸς ἐστιν· ἀπ' ὀφθαλμοῖο βολάων
Ἕλκος ὀλισθαίνει, καὶ ἐπὶ φρένας ἀνδρὸς ὁ δεύει.

The excellent beauty, saith he, of a woman, that is without all contradiction perfectly faire, wounds the heart more swiftly, then the swiftest flying arrow, and through the eyes is conveighed into the most inward parts, and there festers into a cruell wound, and hard to be cured. Parallel to this, is that which *Plutarque* hath, *l.* 5. *Symp. Q.* 7. where hee saies, that whiles he that is in love, is strongly fixt in beholding & contemplating on the beauty and perfection of his Mistresse: her eies in the meane time doe reciprocally cast forth their amorous beames, to enflame & charme the heart of her Lover. Whence *Hesiod* calls those that have faire lovely eyes, Ἑλικοβλεφάρους: and *Pindarus*, Ἑλικώπιδας: by a Metaphore borrowed from the Greek word ἕλικες, signifying the young tender sprigs or branches of vines. For as these alwaies embrace the next neighbouring bough, twining about it wirh many various circles: in like manner the eyes of a beautifull woman apply

Vigen. in Philo.

the

their beames, and endeavour to entangle the hearts of those that earnestly behold her.

Plato in *Cratylo* will have Love to be called ἔρως, ὅτι εἴσεισι, because it flowes, as it were, through the eyes into the heart: & also ἵμερος, from ῥέω, *Fluo*. Although some others maintaine that it is called ἵμερος, quasi ἤμερος. *Mansuetus*, that is, Milde or Gentle. It is also sometimes called πόθος, which is thus differenced from ἵμερος, that πόθος signifies the desire of a thing that is absent, ἵμερος of that which is present only.

Our Grammarians derive it from ἰάπτω, to crave, or aske: because that Lovers are suppliants, and alwaies sueing to their Mistresses for favour. But in my opinion, this carnall and dishoneſt Love is called by a more proper name by *Plato*, πνιγμὸς, *Suffocatio*, *Strangulatio*: seeing that this Love stifles, and choakes up that other true and honest love. And the *Æolians* call it yet by a more proper name, ἅρπις, a Theefe or Robber; because that it violently seazeth on, and rifleth the hearts of Lovers, depriving them both of liberty & judgement.

ἀμφοτέροις ἐπιβὰς ἅρπυς ἐληΐζατο.

Others call it Φιλογυνίαν, φιλανδρείαν, ἀνδρομανίαν. *Tangendi enim Cupido, non amoris*
C.9.orat.2 *pars est, sed potius petulantiæ species, & servilis hominis perturbatio*; saith *Marsilius Ficinus*: The desire of exercising the acts of Venery, is no part of Love, but rather a kinde of wantonnesse, and a passion that only men of a meane and servile nature are subject unto. Sometimes also the names of φιλία, φιλότης, and εὐμένεια, are attributed unto this unchast Love; but it is κατὰ χρηστικῶς, and very improperly.

Equicola. The Hebrewes, as one saith, call it *Hahaba*: the Chaldees, *Hebeda*: the Italians, *Amore*; which is interpreted by *Guitton d'Arezzo*, and *Io. Iacob. Calander*, a cruell death, as being compounded of *A*, and *More*. The Latines call it properly *Amor*: the French *Amour*; and sometimes, but improperly, it is stiled Dilection, Friendship, and Goodwill.

CAP.

CAP. IV.

Of Melancholy, and its severall kinds.

MElancholy is defined by *Galen* to be a *Dotage without a Fever, accompanied with Feare, and Sadnesse.* For which cause the Greeks used the word μελαγχολᾶν, to expresse a mans being out of his wits and senses. And in this sense it is taken by *Aristophanes* in his *Plutus*: μελαγχολᾷς ἄνθρωπε τὴν τ' ὄψιν, by Heaven the Man's mad: and τὸ χολᾶν, in the Attick Dialect signifies, to be a Foole, saies the Scholiast upon that place. Now that which we call Dotage, or Madnesse, the Greeks call by a more proper expression, ἀφροσύνη, which is then said to be truly called so, when as any one of the most noble faculties of the Soule, as the Imagination, or Judgement, is depraved: which may plainly be observed in all Melancho-

Gal. de loc. aff. c. 7.

ly persons, seeing they frame to themselves a thousand Fantasticall Chimæra's, and Objects which neither have, nor ever shall have any being in Nature.

Feare, and Sorrow are inseparable Attendants on this miserable Passion, which deprives the Soule, though in it selfe immortall, of all the use and exercise of its powers and faculties. Now all Physitians in a manner, with one voté agree, that as the shadow followes the Body, so every Symptome followes some disease. And if so, wee may then lay it down for a most certaine Position and ground, that all Melancholy attends some disease of a nature like it selfe; which, as they say, is the cold and dry Intemperature of the Braine, which by consequence must therefore necessarily be the part affected, and the seat of the Disease; as being, according to *Aretæus*, χῶρος αἰσθήσεως, the seat of Sensation: not that the Braine is any whit ill affected in the figure or structure of it; seeing there is no appearance neither of any unnaturall Extuberancy, neither are the ventricles of the Braine oppressed or surcharged with any ill affected Humour; as in the Epilep-

ſy, or Apoplexy: But in the very ſubſtance and temperature of it, which is exceedingly dried and refrigerated; which may be eaſily collected out of *Hippocrates lib.* Sect. 8. 6. *de morb. Epidem.* where he ſaith, that Aph. 54. thoſe that have the Falling ſickneſſe, have their fits of Melãcholy intended or remitted, in like meaſure as the melancholy humor gets poſſeſſion either of the ventricles, or elſe of the ſubſtance of the Braine: ὅταν μὲν ἐς τὸ σῶμα, ἐπίληπτοι γίνονται· ἢν δ' ἐπὶ διάνοιαν, μελαγχολικοί. If this humour, ſaith he, worke upon the mind, that is to ſay, the Temperature, by which the Nobleſt Actions of the ſoule are performed; it cauſeth Melancholy: but if it ſpreade it ſelfe through the ventricles, and hollow paſſages of the braine, it then cauſeth the Epilepſy, or falling ſickneſſe.

And here we are to take notice, that there are three kinds of Melancholy: the firſt is engendred of Black Choler, collected together in the braine. The ſecond is produced, when as this humor is diffuſed through the veines generally over all the body: And the laſt is Flatuous, or Hypocon-

pocondriacall Melancholy, so called [illegible] that the substance of this disease is seated in the Hypocondries, which comprehend the Liver, Spleen, Mesentery, Guts, the veine of the Matrix, and other adjoyning parts; all which may be the seat of Hypocondriacall Melancholy; and not the Orifice of the Stomack only, which was the opinion of the Ancient Physitian *Diocles*, and which hath been since very learnedly maintained by *Io. Bapt. Sylvaticus*, *Controv.* 34.

So that we may very justly reduce this disease of Love Melancholy to this last *Species*, seeing that the parts affected in it are principally the Liver, and the parts adjoyning, from whence those black Feliginous vapours doe arise, which ascending up to the braine, doe hinder and pervert the principall faculties thereof: as I shall more fully shew in the ensuing chapter.

CHA[illegible]

CAP. V.

The Definition of Love Melancholy.

EVery true Definition, according to the doctrine of the Philosopher, must consist *ex Genere & Differentiâ*: But because we many times want the true Differences, it is lawfull for us to substitute the Properties; which are not the same in all Sciences. Whence the Naturalist defines it otherwise then the Supernaturalist: the Physitian otherwise then the Lawyer; and the Orator will give it a different definition from that of the Poet. The truth of this will appeare, by comparing their severall definitions of Love together. For first, the Peripateticks say, that, it is, *an Argument and signe of good will, by apparant favour*: the Stoicks will have it to be, *a Desire caused by some beautifull object*: the Academicks determine, that Love, is *a Desire to enjoy that which is Lovely*

Lib. 2. post. analyt. c. 10.

Lovely, and to make of two, one. Avice
saith, that it *is a Passion of the mind intro-*
duced by the senses, for the satisfaction of
our desires. Theophrastus demonstrates it
to be a *Desire of the Soule, that easily and*
very speedily gets entrance, but retireth
back againe very slowly. Plutarch, Mar-
silius Ficinus, Franc. Valleriola, with
many other learned Authors, will have
Love to be, *a Motion of the blood, getting*
strength by little and little, through the
hope of pleasure, and almost a kind of Fas-
cination, or Inchantment. Tully thought
it to be a *Wishing well to the person we love.*
Seneca, a great strength of the understand-
ing, and a Heat that moved gently up and
downe in the spirits. Galen saies one while,
that it is a *Desire*; another while, a
Iudgement of a beautifull object. But for
my owne part I shall rather be of that o-
pinion of *Galen's*, where he saies, that in
such things as these, definitions are alto-
gether superfluous and uselesse, because
that every one of himselfe conceaves
what love is, better, then the subtilest
Logician can explaine it unto him by an
essentiall definition; which cannot indeed

Lib. 4. de Placit. Hip. & Plat.
Lib. 4. de diff. puls.

well

ell be given in such cases as these: and ney that pretend to effect it, are to be accounted nothing but meere empty Sophisters.

You shall meet with many other Definitions of Love among our Physitians, which in some sort expresse the nature of his Maladie: as in *Arnaldus de villa nova*, *Gordonius*, *Christophorus à Vega*, *Mercatus*, *Rodericus à Castro*, *Haly Abbas*, *Alsaravius*, *Avicen*, and *Paul. Ægineta*, which I shall not trouble you withall here, but shall set downe a definition of mine owne, which shall be taken from the cause of it: for as much as those definitions, (in such things as have their essences κατ' ἐνέργειαν, or depending on their causes,) that are given by the Efficient cause, are the best; and are as proper to Accidents, as an Essentiall definition is to substances. For seeing that all Substances consist of Matter and Forme, and that the Forme is in the subject without any Intermediate relation: the Forme must of necessity be the Essence of the Substance; whereas contrariwise in an Accident, the Forme is in the subject by meanes of the Efficient

efficient cause. As for example, the eclipse of the Moone is in the Moone, by reason of the interposition of the globe of the Earth, when as this planet, being in the full is in opposition with the Sun, and is situate either in, or neare the head or taile of the Dragon. So that if the eclipse of the Moone be to be defined, the efficient cause must necessarily be brought into the definition. Besides, in the Definition of a substance, the *Genus* is in the place of the matter, and the Difference is in place of the Forme, which is that that gives the essence to the cause. But in Accident it is quite contrary: for there the *Genus* is the forme, and the Difference is made up of the matter, with the efficient cause. For seeing that the Accident is inhærent and fixed in the subject it must hence necessarily follow, that Accidents are to be distinguished by their subjects. Which is acknowledged by *Hippocrates* in his book *de Flatib.* where he saith that diseases differ, according as the parties affected differ from each other. Now seeing that the essence of the Accident dependeth on the efficient cause,

aule; it must necessarily follow, that this ause must be in the place of the last dif- erence.

These grounds being thus laid, we roceed to our definition, and say, that *Love*, or this *Erotical Passion* is a kind of *Dotage, proceeding from an Irregular de- re of enjoying a lovely object, and is attend- led on by Feare and sadnesse.*

Res est solliciti plena timoris Amor.

It cannot be denied, but that those that re in Love have their imagination depra- ved, and their judgement corrupted: the udgement I meane, which followes Ele- tion, but not alwaies that which goes efore it. For we see, that a Lover cannot give a right judgement of the thing he oves, and which is the object of his affe- ctions: and for this cause Love is alwaies ainted blind. But above all, their ima- gination is depraved, as may appeare by he stories of *Menippus*, who was enamou- ed of a *Lamia*, or Fiend; *Machates* of a *Spectrum* that appeared in the shape of *Philinion*; and *Alkidias* of a marble sta- ue.

Gal. de cogn. & cur. anim. morb.

Philost. Ælian. Phlegon.

But what need we search so farre a- broad

broad for examples, since we may suffi-
ently furnish our selves with instances
this kind, out of each daies experienc
For doe we not oftimes see young spru
Gallants enamoured with some old, croo
ked, deformed *Hecuba*, with a furrowe
ed forehead, long hairy eye-browe
bleare eyes, long hanging eares, a sadd
nose, thick blabber lipps, black stinkin
teeth, with a long terrible chin hangi
downe to her girdle: which yet they w
sweare is a second *Helen*, whose beau
shines most resplendently in those love
wrinkles; that her forehead resembl
the spangled Arch of Heaven, white a
smooth as Alabaster: her eye-browes a
of Ivory, under which are placed tw
bright shining starres, darting forth wi
an unparalleld sweetnesse a thousand a
morous raies, which are as so many He
venly influences, whereon depends the
life and happinesse. Her neck is smoo
as marble, her nose streight and even, d
viding her lovely cheeks, which like tw
pleasant gardens, are variously interti
with Lillies and Roses: her teeth are tw
rowes of Orientall pearle, pure and eti
he

her breath more ſweet then Amber, or Arabian ſpices.

Mixtam te variâ laudavi ſæpe figurâ: Propert. l. 3.
Vt quod nõ eſſes, eſſe putaret Amor.
Oft have my praiſes ſtil'd thee, Beauties pride;
And where thy beauty fail'd, my love ſupply'd.

If ſhe have her neck all bedawbed with ceruſe and paint; her breaſt ſpotted like a Leopard; with paps ſwollen, and hanging downe like a paire of Bagpipes; with two great blew-bottles, inſtead of nipples, on the top of them: yet will theſe ſottiſh fooles fancy out of theſe deformities, a Breaſt of Snow, a Necke white as milke, a Boſome enriched with Pinkes and Violets, with two delicate Apples of Alabaſter, riſing gently, and falling againe by ſuch degrees, as ſeeme to imitate the ebbing and flowing of the ſea: out of the tops whereof doe ſprowt forth two curious Carnation Buds. In breife, they will not ſticke impudently to ſweare, that this old deformed witch is enriched with all

these 36 Conditions that *Plato* requires in an Absolute Beauty. And it is great wonder but they will praise her very excrements, and perhaps, which is farre worse, eat them too; as *L. Vitellius* did the spittle of a servant wench on whom he doted, having first tempered it with hony, as *Suetonius* reports of him.

Suet. in Vit.

This franticke humour that possesses our doting Lovers with these vaine Imaginations, is excellently described by *Lucretius*, in his *Lib.* 4.

Lucret. l. 4.

Nigra, μελίχρως est: Immunda & fatida, ἄκοσμος:
Casia, παλαιόν: Nervosa & Lignea, δορκάς:
Parvula pumilio, χαείτων ία, tota merum sal:
Magna atq; immanis, κατάπληξις, plena honoris:
Balba, loqui non quit; τραυλίζει: Muta, pudens est:
At flagrans, odiosa, loquacula, λαμπάδιον sit:
Ἰσχνὸν ἐχεμυθίον tum sit, cùm vivere nequit
Præ macie: ῥαδίνη verò est, jam mortua tussi:
At gemina, & mammosa; Ceres est ipsa Sa-
Iaccho:

Simula, σιλήνη ac Satyra est: Labiosa, φίλημα.
Multimodis igitur pravas turpesq́; videmus
Esse in delicijs, summoq́; in honore vigere.

Plutarch also sayes that this imperfection is common to all that are passionately in Love. Οἱ γοῦν ἐν ὥρᾳ πάντες ἀμηγέπη δάκνουσι τὸν ἐρωτικόν. Καὶ λευκὸς μὲν, θεῶν παῖδας ἀνακαλῶν, μέλανας δὲ, ἀνδρικοὺς. καὶ τὸν γρυπὸν, βασιλικὸν. καὶ τὸν σιμὸν, ἐπίχαριν. τὸν δὲ ὠχρὸν ὑποκοριζόμενος, μελίχρουν ἀπαίζεται καὶ ἀγαπᾷ. He that is in love, sayes he, calls his Mistresse, if she be white, the child of the Gods: but if blacke, she is then Manly, and of a strong constitution: if flat-nosed; she is gentle and courteous: if Hawke nosed, she seems then to be of a Kingly race: or lastly if she be pale and freckled, it serves his turne if he find any part about her that may deserve his praise, or at least to him seeme so to doe: and he then sticks as close to her, as the Ivy, Osier, or tender Vine-branch, that embraceth and twines about the next bough it meets withall: and will be so strangely besotted with this his foolish passion, that you shall have much adoe to know him to be the same man he was. De Audit.

Terent. Eun. *Dij boni! quid hoc morbi est; adeò homines immutarier*
Ex Amore, ut non cognoscas eosdem esse

Higin. c. 184. Homodys. 1. For which cause, the Ancient Poets shadowing truth under the veile of Fables, feigned, that *Theophanes* his Courtiers were all transformed into Wolves as *Vlisses* companions were by *Circe* into Swine.

Lib. 6. de Sympt. caus. & l. 3. de loc. aff. *Galen*, and all his Sectaries affirme, that Feare, and Sadnesse are the true Characters, and inseparable Accidents of Melancholy, and are caused by the blacknesse of this humour. And they are of opinion that by reason of the Animall spirits being sullied by those blacke vapours that arise from the Melancholy blood, all obiects presents themselves to the Imagination in a terrible and fearefull shape. For as we see that the darknesse of the night workes ordinarily some kind of feare and affright in fooles and children: in like manner all those persons that are Melancholy, in a continuall feare, as if they had a perpetuall night and darknesse in their braine. Which opinion of theirs the subtile *Averr*

Lib. 5. Col. c. ult.

co

could not reliſh: but jeering *Galen* for it, he drawes many abſurd conſequences from it: and imputes the feares and ſadneſſe, that Melancholy people are poſſeſſed withall, either to the Nature and proper Temperament of the Humour: or elſe to the Coldneſſe of the conſtitution of the parties affected, which muſt conſequently produce effects contrary to thoſe of Heat. Now Heat, we know, makes men hardy, ſtrong, and lively in all their Actions: whereas on the other ſide, Cold renders them fearefull, heavy, and dull. And hence it is, that we find *Eunuches*, old men, and women, to bee more fearefull then any other; the manners and affections of the mind following ſtill the Temperature of the body: according to *Galens* opinion.

Yet I thinke, with the learned *Andreas Laurentius*, that it were no hard matter to reconcile theſe two great Doctors, that ſeem to ſtand at ſuch a diſtance in their opinions: and this to be done, only by joyning theſe two cauſes together, which they have delivered diſtinctly and apart: and ſaying, that the Temperature of the Humour ſhould be the Principall and Primary

Tract. de Mel. cap. 5.

Primary cauſe, which yet muſt alſo be ſeconded by the black Tincture caſt upon the ſpirits by the Melancholy vapour: which being very cold, not only refrigerates the braine, but alſo the heart, which is the ſeat of that couragious faculty which they call *Iraſcible*, and abates the heat of it: whence preſently followes Feare. The ſame Humour, being alſo blacke, makes the Animall ſpirits groſſe, darke, and full of fumes; which ſhould be cleare, pure, ſubtile and lightſome. Now the Spirits being the cheife and principall Organ of the ſoule, if they be both cold and blacke together, they muſt neceſſarily hinder it's nobleſt faculties, and eſpecially the fancy, alwaies repreſenting unto it black *ſpecies*, and ſtrange Phantaſmes: which alſo may be perceived plainly by the eyes, notwithſtanding their reſidence is within the braine: as *Laurentius* proves it by the inſtance of thoſe that are now ready to be taken with a ſuddaine violent Eruption of blood at the Noſe.

Now concerning deſire, which is the efficient cauſe of Love-Melancholy, I ſhall here relate you a pleaſant ſtory out of

Plato

Plato in his *Convivi*: where he brings in *Diotimus* discoursing to *Socrates* the manner how love was begotten, which was thus. On a time, on Venus birth day, the Gods met all together at a great Feast; and among the rest came *Porus*, the God of plenty, and sonne of Counsell. When supper was done, there comes to the doore *Penia*, poverty, begging for some of the reliques of their feast. Now *Porus* being well warm'd with Nectar, went forth into *Jupiters* Garden; where being overtaken with a deep sleep, *Penia* comes and lyes downe by him, and by this devise was got with child by him, and so brought forth *Love*: who still retaining the condition of his Mother, is alwaies poore, leane, sordid, goes bare-foot, wandring about the world without any dwelling, without covering, sleeping in Porches, and in the streets: But taking also after his Father, he oftimes brings to passe great and worthy matters, is manly, couragious, eager, cautelous, alwaies contriving some strange stratagems, crafty, ingenious, a great Philosopher, Inchanter, Sorcerer, & a subtile Sophister. To omit the diverse waies of

Allegorizing this Fable, reckoned up by *Plutarch*, *Marsilius Ficinus*, *Plotinus*, *Picus Mirandula*, and many other of the Academicks: my opinion is, that by *Penia*, or Poverty is represented unto us the Lover. ἔρως, saith *Aristotle*, ἐπιθυμία τις ἐστιν, ἐπιθυμία δὲ, ἔνδεια τις ἐστι. Love, saies he, is a kind of desire; and desire, a kind of want or poverty. *Porus* is the person that is worthy to be beloved, yet cares not to be so: who notwithstanding in sleeping, when as the eyes of his soule are brought asleep by the Poppy seed of Inconsideration and carelesnesse, without any regard of the Imperfections of his Love, he satisfies his pleasures.

Probl. l. 7. Sect. 3.

CAP. VI.

The Externall Causes of Love-Melancholy.

I Shall not spend much time in reckoning up the many severall opinions of the

the ancient Poets, Philosophers, and Physitians, concerning the cause of this Malady; in that the greatest part of them are raised from false Principles and meere Chimera's. Such was the opinion of *Epicurus*, who, as *Plutarch* relates, affirmed, that there were certaine *species* that flowed from the loved Object, which moved and caused a kinde of Titillation over the whole body, sliding and passing gently in the seed, by a certaine disposition of Atomes; and so were the cause of love. *Plato* thought it was engendred by an Enthusiasme, or Divine Rapture. But I shall rather conclude, with *Galen*, that the Efficient cause of this Malady, is, whatsoever can cause Love & Melancholy. This Efficient cause is of two kinds, either Internall; or Externall, Evident, Manifest, and Procatarctick; which the same Authour sometimes calls τὴν φανερὰν, the apparant true Cause.

In Erot.

Lib. de diff. morb. L. Therap. L. de caus. Procat.

The evident causes of Love, according to the doctrine of the Morall Philosophers, & Platonists, are five; to wit, the five Senses: which the Poets understood by their fiction of the five golden shafts of *Cupid*.

The

The first is the sight: μὲ γὰρ προηθεὶς τῇ ὀθεὶς ἐρᾷ. Saies the Philosopher: No man was ever in love, with one he never saw.

Propert. el. l. 1.

Cynthia prima suis miserum me cepit ocellis,
Contactum nullis antè Cupidinibus.

Bright *Cinthia's* lovely eyes first set on fire
My heart, that ne're before felt Loves desire.

So that when we read in *Philostratus* that *Paris* and *Helen* were the first that ever were in love without having seen one another, we are to understand that this love was extraordinary, and out of some special grace granted them by the Immortal Gods, for some secret ends of theirs.

L. 5. de Amor. c. 3.

Juvenall speakes of a blind man in Love, as of a prodigy: yet we read in *Marius Equicola* of a certaine great Lord named *Ianfre Rudels*, that was in love with the Countesse of *Tripoly* before hee had ever seen her, only at the report of those that came from those parts unto *Bourdelois*: and he was so extreamely enamoured of her, that he could not forbeare, but presently

ently puts forth to sea, with a purpose to ſee *Tripoly*, and prove whether or no Fame had not beene too prodigall in the praiſe of this Ladies perfections. But his voyage was ſo unfortunate, that hee fell ſick before he could arrive at his journeys end; which the Lady hearing of, ſhe came in perſon to viſit and comfort him. Some Italian writers report that *Petrarch*, was extreamely in love with his *Laura*, before ever he ſaw her: and that from this occaſion the Italians ever ſince call this kind of love, *Amore Petrarchevole*.

To theſe objections we anſwer, without laying falſe witneſſe to the charge of theſe Hiſtorians, that one ſwallow makes no ſummer: And that all thoſe Accidents which are Rare and ſingular, acknowledge Fortune for their Authour: whereas on the contrary, τὰ ἀεὶ, καὶ ὅτι πάντων, ἢ ἀπὸ τινὸς, ἀδηλὰ φύσεως. Thoſe things that are produced after one generall and conſtant courſe, owne Nature, not Chance, for their Originall. Ariſt. Prob. 3. Sect. 15.

Touching the ſenſe of hearing, we muſt reckon up all thoſe provocations that attend the reading of laſcivious and diſhoneſt

neſt bookes, and which diſcourſe of ſeed, Generation, and many ſecret diſeaſes, concerning the Impotency of men, and Barrenneſſe of women: which Phyſitians are wont to diſcourſe of in tearmes, though groſſe enough, yet very neceſſary. For it is impoſſible, as *Celſus* obſerves, to follow the precepts of this our Art, and withall preſerve the modeſty of language: whatſoever any Impertinent *Ariſtarchus*, or cenſorious Criticks alleadge to the contrary. The Fabulous Love-ſtories of the Poets, or laſcivious ſongs and ſonnets are much more effectuall in this caſe, and carry more danger in them.

Lib. 6. de Re. Med. c. 18. Manard l. 7. ep. med. ep. 2.

——— Quid enim non excitat Ingen
Vox blanda & nequam?

And thoſe flattering Love-letters wherewith Lovers are wont to inſinuate themſelves into their Miſtreſſes favour, are no leſſe dangerous.

Neither is this given as a priviledge to men only: for Nature hath inſtructed even the very Birds alſo to make uſe of theſe Allurements: who, when they deſire

Ariſt. Hiſt. anim. c. 9.

re to ſtirre Affection in their Mates, re obſerved to chant it more pleaſantly nd melodiouſly then otherwiſe they are wont to doe. The Partridge by this meanes growes more Amorous, and conceives only by the harmony of her Mates voyce; if we may beleive what *Ariſtotle* reports of them. The Greeks were uſed to flatter their ſweet-hearts with theſe, and ſuch like tearmes; ζωὴ, ψυχὴ, φίλη κεφαλὴ, βάτον μυ, χελιδόνιον: the Latines had theſe: *Lux mea, Hirundo mea, Puta mea, Putilla mea, &c.*

Dic me tuam
Hirundinem, monedulam, paſſerculam,
putillam. Plaut. Aſin.

Their Miſtreſſes were uſed to be called by their ſervants and Lovers, *Putæ & Putillæ*, (as the Commentator on *Plautus* obſerves) from that part which diſtinguiſheth the ſexes: from whence perhaps the word *Putain* is deſcended, which is a name the French give thoſe women that are too free of that part. The women would likewiſe call their Lovers, *Puti*, and *Salaputia*: & the French uſe the word

Potons

Potons in the same sense; a word that seems to be derived from πόσων, πόσιον, or πόση: which words, according to *Dioscorides*, *Aristophanes*, and *Suydas*, signify *Preputium*, or the foreskin. Others, as we may observe out of the same *Plautus*, would use these words, *Meum Cor*, *Meum Colostra*, *Meus Mollichus Caseus*, &c.

Dioſc. c. 247. l. 4. Aristoph. in neb.

To these other allurements and provocations to Love, caused by the hearing, we might adde Musicke. For, as *Boëthius* affirmes, the *Phrygian* Mood had such a power to ravish the spirits, that a young man that had his wench kept from him by another, his rivall, by hearing this Mood plaied, was so transported with Fury, that in all hast he would needs have set fire on the house where she was, had he not beene restrained by the wisdome of *Pythagoras*, who commanded the Musitian to change the Mood; and so by playing the Doricke, he restored him to his former sober temper againe. Yet sometimes, I confesse, the performance is so bad; that what with the harshnesse of the singers voyce, and also the ungracefullnesse of his singing, the Musicke proves rather a

Remedy

emedy againſt Love. *Pallas*, as the Poets ell, would needs one day beate a part in a onſort of wind-Inſtruments in the preence of *Venus* and *Iuno*: but putting the nſtrument to her mouth to wind it, ſhe nade ſuch an ill-fauoured Trumpeters ace, that *Iuno* and *Venus* fell a laughing at er: in ſo much that *Pallas*, in a great chafe ooke her pipe, and threw it againſt the round. Higin. c. 165.

I ſhall omit in this place to ſpeake of he diverſe Amorous formes of ſalutatiins, prayers, and complaints that Lovers ſe to their Miſtreſſes, ſet downe at large y *Æneas Sylvius*, *Iacobus Cavicens*, *Baacins*, *Trithemius Abbas* in his Stenograhy, and others. *Vigenerius* upon *Philoſtrus* reports, that the Ancients were wont o uſe a certaine perfume, compoſed of *Lignum Aloes*, red Roſes, Muske, and ed Corall, tempered together with the raines of a Sparrow, and the bloud of a oung Pigeon. Which is not altogether nlikely, conſidering that our Phyſitians doe now preſcribe the uſe of Muske, Civet, Amber, powder of Violets, Cypreſſe, ſweet waters, and the like Odoriferous drugs,

drugs, for those that are of a cold constitution, and are either Impotent, or Barren. And that which is reported by *Iustin*, and *Plutarch*, of *Alexander* the Great, that he was very much beloved of the Ladies, by reason of the sweet smells that he had about him, makes much for the confirmation of what we have already said.

But the most powerfull and effectuall cause of all, and therefore the most dangerous, is, the use of hot, provocative, Flatulent and Melancholy Meats: of which we shall speake more hereafter.

And yet it is to be feared, that familiarity and dayly conversation is of much more force then any of those things we have already named. *Consuetudo conciliat Amorem:* sayes the Poet: Familiarity and frequent conversation winnes Affection.

Nam leviter quamvis, quod crebro tunditur ictu,
Vincitur in longo spatio tamen, atq; labascit.

The weakest strokes, though ne're so soft laid on,

If oft repeated, force the hardest stone.

This is that undid the faire *Deidamia*, daughter to *Lycomedes*, King of the Isle *Scyros*, whom *Achilles* got with child, being entertained in her fathers house under the habit of a Virgin: and also the beauteous *Helen*. For from this familiarity, growing by continually conversing together, they come at length to Revellings, Dancings, Maskings, and other such like sports and pastimes, which are very dangerous for those that are inclinable to Love. As the Pike, saith *Bapt. Mantuanus*, is the proper weapon of the *Macedonian*, the Launce of the *Amazons*, the Iavelin of the *Romans*, and the Arrow of the *Persian*: so Mirth and Sports are the proper Armes of *Cupid*; especially that kinde of Laughing which is called by the Greeks χιχλισμὸς, ἀπὸ τῆς χιχλης, which, according to *Vigenerius*, signifies a Quaile, or, as *Aristotle* will have it, a Feildfare. And for this cause *Venus* is called by the Poets, φιλομμηδὴς, as if we should say, Love-laughter: παρὰ τὸ μειδᾶν, to Laugh, or Smile: Although *Hesiods* Scholiast will

Pausan. in Attic. Cicer. de nat. Deor.

have it derived from Μήδεα, that is, τὰ αἰδοῖα τοῦ Κρόνου, the Privy Members of *Saturne*, whence the Poets fetch *Venus* Descent: as also *Plato* affirmes, *in Phædro*. And her sonne *Cupid* also was drawne by the Painter *Praxiteles* with a smiling countenance.

Mart. *Nec cibus ipse iuvat, morsu fraudatus aceti:*
Nec facies grata est, cui Gelasinus abest.
No meat tastes well, not dipt in Vineger:
Nor does that face please, where Smiles wanting are.

Anthol. l. 1 Kisses are yet much more dangerous then Smiles, as the Poet *Moschus* assures us: and which is also confirmed by *Socrates*, in *Plato*.

Sunt oscula noxia: in Ipsis
Sunt venena labris.
They carry poyson along with them.

It is true indeed that in some countries, as in France, the use of kissing is not so frequent, as it is in Italy, Spaine, & England: where they have a custome, alwaies to kisse at their first salutation. But this custome is conceaved by *Michaell Mon-*

Lib. 3. c. 4. *taigne*

taigne, to be somewhat injurious to Ladies; in that they are hereby bound in civility to afford their Lip to every silken coxcombe, that has but a Page at his heels, how ill soever they like him.

And here by the way wee are to observe, with *Galen*, that these externall causes have no power at all, but upon unworthy and Ignoble spirits, and such as are in a great disposition to evill: And for this cause, some Physitians will not have them called the Causes, but the Occasions only of this disease: to which notwithstanding it is not safe for any man voluntarily to expose himselfe. For hee that wilfully runnes upon a danger, shall fall in the same. Lib. 1. de cauſ. Proc.

We will then reduce them all methodically into six heads; to wit, Aire, Meats, Exercise, or Rest; Waking or Sleeping; Excretion, or Retention; and the Passions of the Minde.

Concerning the First, *Hippocrates* saies, that those that inhabit the more Northerne Countries, as the *Scythians*, and *Sarmatians*, are very little subject to this disease of Love: and if so, the contrary Lib. de aëre loc. &

consequence then must necessarily hold good, concerning those that are exposed to a hotter Aire, as are the *Ægyptians*, *Arabians*, *Moores*, and *Spaniards*: & this is confirmed by daily experience. *Hesiod* affirmes that women are more prone to wantonnesse in summer, and men in winter: and proves this his opinion, by the same reasons that are alleaged by *Aristotle* in his Problems, for confirmation of the same assertion. To which I will adde this generall position out of *Hippocrates*, in his book *de Aer. loc. & aq.* where he saith, that τὴν ὥρην καὶ αἱ κοιλίαι μεταβάλλουσι διὸ καὶ ἐλάχιστον μέρος ξυμβάλλεται φρονεῖν εἰς ἰητρικήν. The Inward & Principall parts of the Body doe change their complexion and Temperature, as the Seasons alter: whence hee concludes, that Astronomy is very necessary for all those that professe Physick. But *Aristotle* goes farther yet, where he saith, that ἀείσιτος ἐστὶ καὶ τῇ διανοίᾳ συμφέρει: the goodnesse of the Temperature, which still depends much upon the Aire, conduceth much to the cleerenesse of the understanding. Which gave occasion to *Galen* to write

Avic. l. 3. fen. 20. tr. 1 c. 25. Rhaz. 24. cont.

sect. 14. Prob. 1.

that Book of his, where hee labours to prove, that the Manners of the Minde, follow the Temperature of the Body. In which, as also in his other writings he impiously disputeth, at least erroneously, concerning the Soule, as also many other heathen Philosophers besides him have done.

The Astrologers, for the most part, are not content to allow, with the Physitians, that these effects are produced oftimes, and indirectly, by the manifest Qualities of the Aire, caused by the Influence of the Cœlestiall bodies: but are bold to attribute this power to the Planets also: saying, that the Soule holds its judgement of *Saturne*; Actions of *Jupiter*, of *Mars*, Courage and Magnanimity, Senses, of the *Sun*; Life, of the *Moone*; and lastly of *Venus* who is Hot, moderately moist, and of Benevolent Infludence, Love.

I will not here stand to dispute whether or no the Stars have any power at all to work by their Influence either on our Minde, or Body: I shall handle this Question hereafter more at large. I shall only in this place let you know, that it is the opinion of the Iudiciary Astrologers, that

the Starres have power to work both on the Body, and the Minde, *indirectâ motione, & contingenter: non directè & necessariò*: that is, Indirectly, and by chance; not directly and necessarily. *Iudicia quippe Astrologorum sunt media inter necessarium & contingens*: as *Aquinas*, speaking of *Ptolomy*, hath resolved it: The judgement that Astrologers give, is of a middle nature betwixt Necessity and Possibility. Otherwise it would utterly exclude the Freedome of the will, which the Pagans themselves never denied, (in this point more moderate then some of our times:) who, though they had no other guide, then the dimme light of Nature, have yet confessed, that, *Sapiens dominabitur Astris*: 'Twas in the power of a wise man, to dispose his Fate.

Lib. 3. contra Gentes c. 86.

And for this cause I reckon these Coelestiall influences among the Externall Causes, which are not at any time the Necessary causes of a disease, but only when they are strongly united, and meet with a Body disposed for the receaving of their vertue. The same is our opinion concerning the manifest qualities of the Aire; otherwise

Gal. 1. de Proc. c. 1. l. introd. in Puls. & l. de Tcb.

otherwise all Ægyptians, Italians, Spaniards, and Africans should of necessity bee lascivious; which Countries have yet brought forth very worthy and famous men, that have farre surpassed for chastity, both the Scythians, Moscovites, and Polonians.

Democriti sapientia monstrat,
Summos posse viros, & magna exempla daturos,
Vervecum in patriâ, crassoq; sub aëre nasci.

The wise Democritus may prove,
The dullest Climats sometimes have brought forth
Examples of rare vertue, & great worth.

Now if the Aire have such great power over our bodies, Meats and Drinks must needs have more. And these are of two sorts; that is, either Hot, Flatuous, & very Nutritive; or else such as ingender Melancholy Humours: as we may gather out of *Galen*, towards the end of his last book *de Loc. Aff.* as we shall shew more at large in the Chapter, of the Prevention of Love: to the end, that those that desire to keep

themſelves free from this folly, or rather Madneſſe, may refraine from the uſe of them.

Among the Externall and manifeſt cauſes of Melancholy, Idleneſſe may be accounted one of the chiefeſt: for as much as when a melancholy man is idle, he is at leaſure to entertain his own ſad Thoughts the better; and ſo by this meanes growes more Melancholy ſtill. For it is certaine, that all the Actions of the Minde, as Penſiveneſſe, and too much Thinking, doe dry up the Blood, and make it Melancholy. Beſides this, Idleneſſe is commonly the Mother of unchaſt Love, which for the moſt part takes its beginning and Birth among thoſe that are Idle, and have litle elſe to doe, but ſpend their time in painting, criſping, and curling themſelves, and courting their Looking-glaſſes: and cannot endure to thinke of any manner of labour or ſerious Imployment: as ſings the Comick Poet *Menander*.

Ἔρως γὰρ ἀργὸν κἀπὶ τοῖς ἔργοις ἔφυ·
Φίλει κάτοπτρα, καὶ κόμης ξανθίσματα·
Φεύγει δὲ μόχθους.

Beſides

Besides this, they employ their time in Dancings, wanton and dissolute Plaies & Revels,

Scalpuntur ubi intima versu.

such as will tickle their spleen: and in diverse other such like pleasures, of which our effeminate Love-sick Gallants are for the most part the ingenious Artists and Devisers.

We read in *Theocritus*, *Philostratus*, *Aristophanes*, and *Virgil*, that a certaine play with Apples was in great request among the Ancients.

Malo me Galatea petit, lasciva puella.

Which play was used to be presented now and then by Lovers to their Mistresses: as appeares by that place of the Lyrick Poët.

Frustis & Pomis viduas venantur avaras.

And *Lucian* in his *Toxaris* reports, that *Chariclea*, desirous to win the love of her

Dinias

Dinias, would use to send him withere Posies, and Apples halfe eaten. Others used Figs, in stead of Apples: Because that the Figtree, as *Plutarque* observes, is the Embleme of a Woman: whose barke and leaves are rough and bitter; but the fruit thereof so pleasant and delightfull, that it hath alwaies been used as the Hieroglyphick of Sweetnesse.

Pierius.

Moreover, as to sleep overmuch, especially on a soft bed, makes folkes the more inclined to Lust: so on the other side, immoderate waking dries the Braine, and causes Melancholy. So that we may conclude with the learned *Hippocrates* in his Aphorismes: that *Somnus, & Vigilia, utraq; si modum excesserint, malum*: The excessive use either of sleep, or waking, is hurtfull. So likewise to sleep upon one's back by the generall consent of all Physitians, is a great provocation to venery: and for this cause must be reckoned among the Manifest causes of Love-Melancholy.

Avic. l. 3. fen. 20. tr. 1. c. 25.

Lib. 6. c. 6.

Galen, about the end of his books, *De Loc. Affect.* proves by many Reasons and Examples, that the want of convenient

Eva-

evacuation of the seed is a great cause of Melancholy, especially in such persons as live at ease, and feed high, except by frequent and violent Exercise, or Labour, they consume the superfluity of Blood, which otherwise would be converted into Seed. *Equidem novi quosdam* (saies he) *quibus hujusmodi erat natura, qui pre pudore, a libidinis usu abhorrentes, torpidi, segriq; facti sunt: nonnulli etiam, Melancholicorum instar, præter modum mœsti ac Timidi; cibi etiam ium cupiditate, tum coctione vitiatâ. Quidam uxorem mortem lugens, & à concubitu, quo antea crebrime fuerat usus, abstinens, cibi cupiditatem amisit, atq; ne exiguum quidem cibum concoquere potuit. Ubi verò seipsum cogendo, plus cibi ingerebat, protinus ad vomitum excitabatur: Mœstus etiam apparebat, non solùm has ob causas, sed etiam, ut Melancholici solent, citra manifestam causam.* I have knowne some, saith he, that being naturally so modest, as that they were ashamed to exercise the Act of Venery, have by this meanes become dull, and heavy: and some, extreame fearfull too, and sad, as Melancholy men are wont to

be;

be; having neither any appetite to meat nor concocting what they have eaten. And I knew one, saith he, that having buried his wife whom he dearely loved, and for griefe abstaining from those pleasures which he had often enjoyed with her while she lived; quite lost his stomach to his meat, and could not digest any thing at all: Or if by chance he forced himself to eate against his stomacke, he presently vomited it up againe: and was withall very sad, and that without any manifest cause, as Melancholy men are wont to be. And a little lower in the same Chapter, he tells a story of one that fell into the Priapisme, for the same cause, and for want of useing exercise, or sufficient labour, for the spending of the Abundance of blood. The same he affirmes also to happen usually to Women: as likewise is confirmed by *Hippocrates*, in his book *De Morb. Mul.* of which we shall speak more hereafter in the chapter of Veerine Fury.

And yet *Galen* himselfe in the aforecited book, imputes the like effects to the immoderate evacuation of the seed.

Qui

Qui protinus Iuventute primâ immodicè ſe permittunt Libidini: id etiam euenit, et horum locorum vaſa amplius patentia, majorem ad ſe ſanguinis copiam alliciant, & coëundi cupiditas magis increſcat. Thoſe that in their firſt puberty give themſelves to the immoderate uſe of venery, in them, thoſe veſſels that ſerve for Generation grow larger, and attract the greater ſtore of blood unto them: ſo that by this meanes the deſire of copulation growes the ſtronger.

Among the Paſſions of the mind, Ioy may perhaps make them more inclinable to Love: but Feare and Sadneſſe makes them the more Melancholy. *Si metus & Mæſtitia perſeveraverint, Melancholia fit*: ſaith *Hippocrates*: if their Feare and Sadneſſe continue on them, it turnes at length to Melancholy. For theſe two paſſions doe extreamely coole and dry up the whole body, but eſpecially the Heart, quenching and deſtroying the naturall Heat, and vitall ſpirits, and withall cauſe exceſſive waking, ſpoile digeſtion, thicken the blood, and make it Melancholy: and for this cauſe, as I conceive, *Diotimus* in

Aph. 23. l. 6.

Gal. de Præcog ex pulſ. & l. 4. de auſ. pulſ.

in *Plato's Phædrus* calls it αἰσχυν squalidum.

But the Poets maintaine that Gold and Fortune are the most powerfull causes of Love: understanding by Fortune, as I conceive, those Incounters and opportunities, that a man shall often meet withall, and which every wise man ought to avoid, unlesse they meane to be taken in the snare.

Propert. *Me fortuna aliquid semper amare dedit.*

Which gave occasion to the *Achæans*, as *Pausanias* reports, at *Ægira* to place Love, and Fortune, in one and the same Temple. And for gold, we read that *Danaë* was won to *Iupiters* love: and *Atalanta* suffered her selfe to be overcome by *Hippomanes*, for love of the golden Apples he cast in her way as she ranne.

Secum habet ingenium, qui tum licet, accipe, dicit.
Cedimus, inventis plus valet ille meis.

Hee's truly wise, that can his will command,
And Tempting pleasures, offer'd, can withstand.

CHAP.

CHAP. VII.

The Internall causes of Love Melancholy.

WE have already sufficiently proved, out of *Galen*, that these Externall causes cannot produce their effects, but only when they meet with such weake spirited persons, as are not able to resist the assaults of *Cupid*. For so the learned *Sapho* confessed the tendernesse of her heart to be the only cause of her Amorous fires.

Molle meum levibus cor est violabile telis:
Hac semper causa est, cur ego semper Amem.
Each light dart wounds my tender Breast, and this,
That I am still in Love, the reason is.

The disposition of the Body, among other Internall

internall causes, comes in the first place to be considered: for through the natural defect hereof, we see that young boyes under the age of fourteen, and wenches under twelve, or thereabout, as also decrepit old folkes, Eunuches, and all those that are of a Cold Constitution, are in no danger of this disease. This disposition of the Body is called by *Galen*, *causa Antecedens, sive Interior*; The Antecedent, or Internall cause, and consists in the humours, Spirits and Excrements of the Body: all which causes *Hippocrates* comprehends under the name, τὰ συμπροφέροντα, or Concurring causes.

Cap. 88. art med.

Valler. Med. obs. 7. l. 2.

The Abundance of Blood, of a good temperature, and full of spirits, caused by the continuall Influence of the Heart; by reason that it is the Materiall cause of seed, is likewise a True Antecedent cause of Love, as it is a passion of the Mind: But the Melancholy Humour, which is hot and dry, by reason of the Adustion of Choler, of the blood, or of the Naturall Melancholy, is the Principall cause of Love-Melancholy, or Madnesse. And for this reason *Aristotle* in his Problems saies,

Probl. 31. sect. 4.

saies, that those that are Melancholy are most subject to this malady: Οἱ μελαγχολικοὶ, ἀφροδισιακοί. Which conclusion of his would be most Absurd, if so be he meant here those that are Melancholy by reason of the aboundance of their naturall Melancholy; which of it selfe is extreame cold and dry, and by consequence cleane repugnant to the heat required in this disease. Otherwise, Old men, who abound chiefly with this Humor, should oftner fall in Love, then young; and his unruly Desires, increase with his yeares; whom notwithstanding we finde on the contrary side to be so averse from Love, that at the very name of it,

Nauseat, & priscum vomitu seu fundit Amorem. Cornel. Gal.

It turnes his stomack, and he is ready to vomit up, as it were, the memory of all his younger follies.

But those that are Melancholy, by reason of the Adustion of Humours, as are all those that are troubled with Hypocondriacall Melancholy, in which number

we have already placed our Amorist; these are Hot and Dry, and apt to have ingendred within them a certain kind of Flatulent vapour, that tickles them extreamely, and by consequent, makes them beyond measure lascivious: as *Galen* in his Part. 2. Com. 12. Commentaries on the sixt book of *Hippocrates Epidemicks* affirmes. Besides, those that are Melancholy by reason of the Adustion of pure Blood, have their Imagination for the most part very strong: by the force of which a man oftentimes is incontinent, and by Fancying the Pleasure to himself, enjoyes it really: as *Aristotle* Probl. 7. sect. 29. also observes in his Problems. Which must not be understood of those that are affected with cold and dry Melancholy: for those are heavy, stupid, and dull: as is proved learnedly and copiously by *Jo. Bapt. Sylvaticus*, in his first Controversy.

CAP.

CAP. VIII.

Of the manner how Love is Generated.

LOve, having first entred at the Eyes, which are the Faithfull spies and intelligencers of the soule, steales gently through those sluces, and so passing insensibly through the veines to the Liver, it there presently imprinteth an ardent desire of the Object, which is either really lovely, or at least appeares to be so. Now this desire, once enflamed, is the beginning and mover of all the sedition. Laurent. c. 10. de Mel.

Hinc illæ primæ Veneris dulcedinis in Cor
Stillavit gutta, & successit frigida cura. Lucretius.

But distrusting its owne strength, and fearing it is not able to overthrow the Reason, it presently layeth siege to the Heart: of which having once fully possest

it ſelfe, as being the ſtrongeſt fort of all, it aſſaults ſo violently the Reaſon, and all the noble forces of the Braine, that they are ſuddenly forced to yeeld themſelves up to its ſubjection. So that now, all's utterly loſt; *Actum eſt de Homine*: the Senſes are all out of order, the Reaſon is diſturbed, the Imagination depraved, the diſcourſes are all impertinent, and the poore *Inamorato* thinkes of nothing but his dearely beloved Miſtreſſe. All the Actions of his Body are in like manner quite out of tune, he growes pale withall, leane, diſtracted, has no appetite, his eyes are hollow and quite ſunke into his head. Then ſhall ye have him ever and anon weeping, ſobbing, and ſighing by himſelfe, and in perpetuall Anxiety, avoiding all company, and chooſing ſolitarineſſe; that ſo he may entertaine his Melancholy thoughts with the greater freedome. Now, Feare aſſaults him on one ſide; and then preſently Deſpaire encounters him on the other.

C. 3. 9 & 19. orat. 7. *Marſilius Ficinus* in his Comment upon *Plato's Convivium*, and *Franciſcus Valleriola* a learned Phyſitian of *Arles* ſpeaking

ſpeaking of a cure wrought by himſelfe upon a rich Merchant that was deſperately in Love, are of opinion, that Love is cauſed by way of *Faſcination:* for that, ſay they, the Animall ſpirits being ſent forth by the Lover to the perſon beloved, and from thence retorted back againe on the Lover; by reaſon of their wonderfull ſubtileneſſe and thinneſſe, they are eaſily tranſmitted into the inward parts, and ſo communicating themſelves to all the parts of the body through the veines and Arteries, they trouble the blood, and ſo cauſe this diſeaſe of Love, which, as they ſay, is nothing elſe but the Perturbation of the Blood, but chiefly of the Melancholy. This Aſſertion of theirs they prove by diverſe reaſons, and in particular by the Inſtance of Bodies that have been murthered, which fall a bleeding a freſh, when the murtherer does but ſtedfaſtly looke on the Body, and that for the ſpace of ſixe or ſeaven howres immediatly after the Murther committed. So that according to the Opinion of theſe men, thoſe perſons that have faire lovely eyes, although the other parts of the Body be M. Ficin. c. 10.

not answerably beautifull, will easily take those that look earnestly on them, unlesse their Reason overrule their Affections. And so on the contrary, be the person never so comely and beautifull, if the eyes be not good, they doe not cause this kind of Passionate Love, but only a simple Friendship, or good likeing in the beholders: as if such Lovely persons, which the Greeks for good reason were wont to call ἑλικοβλεφάρους, did by the beauty of their eyes invite those that beheld them at a distance, to come nearer, and so by this meanes entrap them.

But I would faine know what reasons these Academicks can render of the Loves of *Ianfre Rudels*, spoken of before; of that of *Petrarch*; and of those Seythian Women, that caused the eyes of those slaves that had beene taken prisoners in warre, that liked them, to be plucked out, before they tooke them into their houses.

Holding my selfe then to my first opinion, I affirme that the Liver is the Hearth that holds this Fire, and the seat of Love; according to the old Distticke.

Cor ſapit, & pulmo loquitur, Fel concitat Iras,
Splen ridere facit, cogit Amare Iecur.

The Heart is the ſeat of Wiſdome, the Lungs of ſpeech, the Gall of Anger, the Spleene of Laughter, and the Liver of Love: which ſeems alſo to be confirmed by the Wiſe-man, where he ſaith, in his *Proverbs* Cap. 7. That *a young man, void of underſtanding, goeth after a ſtrange woman, till a dart ſtrike through his Liver.* And hereto agrees that fiction of the Poets who faine that *Tityus* had a vultur continually feeding on his Liver, as a puniſhment inflicted on him by the Gods, for a rape attempted on the Goddeſſe *Latona*. For as it is the cuſtome to puniſh Lyers, Tale-bearers, and the like, by ſlitting their Tongues: and to burne Fugitives in the Leggs: in like manner would *Iupiter* have that part of his, that had been the Originall cauſe of that his villanous deſigne, to be the Principall alſo in the Puniſhment of it. So likewiſe the Grammarians call thoſe that are void of Love, *Eviſceratos*, without Livers; Faint-hearted

Gal. l. 3. de plac. Hip. & Plat.

hearted cowards, *Excordes*, Heartleſſe and Fooles, Braineleſſe.

Vacuumq; Cerebro
Iamdudum caput hoc ventoſa Cucurbita quaerit.

Gordonius doth not deny, but that the Liver may be granted to be the ſeat of Love, and an Antecedent Cauſe of it: but hee will have the Genitals alſo to bee joint cauſes with it. Part. 2. cap. de Amore.

I may not ſhut up this Chapter, before I have delivered you the opinion of the Divine *Plato*, who under the perſon of *Ariſtophanes* tells a ſtory, how that at firſt there were Three kindes of Men, that is, Male, Female, and a third mixt *ſpecies* of the other two, called for that reaſon *Androgynes*: of whom there remaines nothing now, but the Infamy of their name. Their figure was round, having foure Hands, and as many Feet, with all the other members in proportion doubled. But conſpiring, as the Giants before had done, againſt the Gods, *Jupiter* cauſed them to be divided in the midſt, as wee uſe to cut In Sympoſ.

Egges

Egges in two to sowse, or divide them in the midst with haires; and then gave order to *Apollo* to turne their faces toward that part where the Dissection was made; to the end that seeing their shame, they might become the more modest and temperate: and having so done, enjoyned him to heale up the wound agen. But after this, each one desiring to recover his other halfe, they would runne one after the other, and embrace, desiring, if it were possible, to be reunited. But when they found it could not be; they presently perished for hunger, because they would not doe any thing the one without the other. And when the one halfe failed, and the other remained behinde; that which was left, sought for some other halfe, whether it were the Female halfe, or the Male: yet thus they came to ruine still. But at length *Iupiter* being moved to compassion toward them, found out a meanes to help them, by transposing their Genitalls, which till then were behinde, and placing them, as now they are, before: and so contrived it, that they should engender, the Male and Female together: for before they

they conceaved and engendred as Grashoppers doe, by casting their seed on the ground. And so by this meanes was *Mutuall Love* begotten, as a Reconciler of their Ancient Nature, desiring to make of Two, One, and a Remedy against Humane Frailty; which seemes to be nothing else but a strong Desire to be reunited & made one againe.

Lib. 2. de gen. anim. c. 1.

And it is not improbable that *Aristotle* also, and after him, (as *Iul. Scaliger* thinks) *Theophrastus in his second Book of Plants, and first Chapter*, favours this opinion of *Plato*, where hee saies, that the Male was divided from the Female, to the end he might the better apply himselfe to the study of knowledge, & other more noble Actions, then that of Generation: which thing could not bee done, otherwise, then by cutting off the privy Members belonging to the Female Sexe.

Eusеb. de Præp. Evang. c. 7.

It seemes that *Plato*, in his voyage that he made to Ægypt, sucked this fabulous Opinion out of the misinterpretation of some passages that he had met withall in the books of *Moses*, of which it is thought he had a view: for that *Moses* in *Genesis* seemes

seemes to say, that *Adam* was at first created Male and Female, and that afterward the woman was taken out of his body, that so he might not be alone. From hence the *Rabbins*, *Abraham*, *Hieronim*, and *Abraham Aben Esra*, would inferre, that *Adam* was created in two Persons joyned together, the one part being Male, & the other Female, which were afterward separated by the Divine Power. But this Opinion of theirs hath been already so strongly confuted by diverse Learned Men, that have been very skilfull in the Hebrew tongue, that it would bee great Presumption here in me to interpose. See what *Ludovicus Regius* in his Commentaries on *Plato's Phœdrus* hath collected concerning this point.

But for my own part, I am of opinion, that the Ancient Heathen Divines, as we may call them, such as *Plato*, oftimes couched the hidden Mysteries of their Religion under Figures, Hieroglyphicks, and Fables. Yet *Marsilius Ficinus*, following S. *Augustine*, saies, that, *Non omnia quæ in figuris finguntur, aliquid significare putanda sunt, &c.* We must not beleeve that all things

things whatsoever the Heathen feigne have some private Mysticall meaning in them: for many things have been added only for orders sake, and Coherence with those things that have been Significative. Yet without any disparagement to *Ficinus*, or his Interpretation; I must be bold to affirme, that *Plato* by this fabulous discourse would have us understand the Force of Love, which he before had proved to bee the most Powerfull of all the Gods: who, as a Mediator and Vmpire betwixt two that are divided, sets them at one againe, by the tye of Marriage, and by the Conformity of their Wils, which in Lovers are united.

CAP.

CAP. IX.

Whether in Love-Melancholy, the Heart, be the ſeat of the Diſeaſe, or the Braine.

IF you aske thoſe that are in Love, what part they are moſt afflicted in, they wil all anſwer *uno ore*, their Heart: ſo that we may conclude with *Ariſtotle*, that the Heart is the true ſeat of Paſſionate Love. Which we may alſo confirme by the Authority of *Hippocrates*, in his book *de Virg. Morb.* where he ſaies that young Wenches are oppreſſed with Feare, Sadneſſe, Griefe, and Dotage, becauſe that the ſuperfluity of Blood, that ought to be excerned by certaine channels and convaiances appointed by nature for that purpoſe; but cannot, by reaſon of the obſtructions of the ſame, and is therefore retained in the wombe; where increaſing, for want of its due

Lib. 3. de Part. anim. c. 4.

due course of evacuation, it returnes ba upon the Heart and Diaphragme : a from hence is called Feare, Sadnesse, a oftentimes Madnesse: which are Sym tomes as necessarily attending Melanch ly, as the Shadow doth the Body. Besid it is most certaine, that Feare & Sadnes without any Evident or Apparent caus are the certaine Symptomes of Mela cholly. Now these two Passions are in li manner the true signes of a cold Heart: it may easily be proved, both out of G len, and *Aristotle*: And therefore th persons that are of a Fearefull nature, a commonly called ἀσυμα, *Excordes*, Hear lesse. And every man may out of his ow particular experience finde, that the Hea as it were contracts it selfe, during th time of Feare, and Sadnesse; but in Ioy, Hope, it seemes to dilate and enlarge selfe. This also seemes to be the opinio of *Avicen*, who affirmes, *Fen. lib. 3. trac 4. cap.* 18. that in Melancholy constitut ons, the Heart communicates its tempe rature to the Braine, by the Vapours a Humours that it sendeth up unto it, a by the Sympathy of the Orgāns.

L. de plac. cap. 4. & c. 30. art. med Lib. 2. de part. anim. c. 4.

Marsili

Marsilius Ficinus, and *Franciscus Valleriola* in the books before cited, make two kinds of Dotage, the first of which they call *Desipiscentia*, in Greek Παραφροσύνη; and the other, *Folly*: the one of these arising from the defect of the Braine, and the other of the Heart. The Braine is the cause of Folly, when it is surcharged either with Adust Choler, Blood, or Melancholy: But when these Humours are retained in the Heart, they then cause Griefe, and Distraction, but not Folly: unlesse the Braine also doe chance to suffer with the Heart by Sympathy. And these Learned Authors are of opinion, that Passionate Lovers are possest with Folly, which is caused by the defect of the Heart; & this *Valleriola* labours to prove by many reasons.

On the other side, *Guido Cavalcanti* in one of his Canzonets, commented on by *Dino Corbo*, an Italian Physitian, proves, that the Braine is the seat of Love, as well as of Memory; for that in it resideth the Impression of the Object Loved: whence also it is that Lovers, above all things, desire to have the person they Love alwaies in Memory.

But

But our Physitians conclude more rightly, first, that Feare is the Perturbation or distemperature of the Minde, caused by the Apprehension of some evill, either Reall, or Apparant only: as *Aristotle* also affirmes, *Rhetor. lib. 2. cap. 2.* Secondly, that Sadnesse is nothing else but a long continued Inveterate Feare, as *Galen* is of opinion. Thirdly, that Feare, and Sadnesse are the Pathognomicall signes of all kinds of Melancholy, necessarily attending the disease we now treat of, as we have already demonstrated. And lastly, that seeing that Feare and Sadnesse are the Effects of an Imagination that is depraved, and the Characters of Love Melancholy; we may safely conclude, that it is caused, and hath its seat in the Braine, as well as the Imagination.

Lib. 4. de caus. puls.

But I shall rather hold with *Mercurialis* in this point, whose opinion is, that the Part Affected is sometimes taken for the seat of the Disease it selfe; and sometimes also for the seat of the Cause of the Disease. In the first Acception we maintaine, that in Love Melancholy the Braine is the part Affected: and the Heart, the

Lib. 1. met. c. 10.

seat of the Cause only of the Disease; as in Love, both the Liver, and the Genitals are joynt causes of it: as *Gordonius* in his Chapter *de Amore* maintaines.

And now to answer those Objections before alleadged out of *Hippocrates*, and *Galen*, we say, first, that it is questionable, whether that book which is intituled, *De his quæ ad Virgin spect.* be his, or no: and secondly, that if this be granted, that Text only proves that the Heart may bee the seat of the Cause only of Feare, Sadnesse, and Dotage. And lastly wee answer to *Galen*, that there are two kindes of Feare; Naturall, and Accidentall: the first of these accompanies a Man from his Birth, and is caused by the ill temperature of the Heart: and of this kinde of Feare is *Galen* to be understood in that place. The other kind, which is not Naturall, ariseth from the Defect of the Braine; when as the Imagination is depraved; as we may plainly collect out of *Hippocrates*, in his book *de morbo sacro*, where hee confutes the opinion of those men that think that the Heart is the seat of Wisdome, Care, and Sadnesse: Notwithstanding that the

Braine shares indeed in this Malady, by Communicatiō, not only from the Heart but also from the Stomacke, especially in young persons: as *Nemesius* proves in his book, *de natura Hominis*, cap. 20.

Gal. l. de de m. 3. & l. de plac. c. 8.

CHAP. X.

Whether Love-Melancholy be an Hereditary Disease, or no.

A *Ristotle* is of opinion, that hee that is not like his Parents, is in some sort a Monster; ὁ μὴ ἐοικὼς τοῖς γονεῦσιν αὐτοῦ, τέρπον τινὰ τέρας ἐστὶ. For in such Cases Nature seemes to have come short of her end, and hath begun to degenerate; and that sometimes of necessity, as in the bringing forth of women, for the Propagation of the *species*; and sometimes also through some Defect in the Matter; or lastly by reason of some Externall Causes; amongst which, the Genethliacall Astrologers place the Influence of the Starres and

L. de aëre, loc. & aq.

and *Hippocrates*, τὰς μεταβολὰς τῶν ὡρέων, τὴν φύσιν τοῦ χώρου, the change of the Seasons, and Nature of the Climat. But the Arabian Physitians attribute the greatest power in these matters to the Imagination, and indeavour to prove their Assertion by many forcible Arguments, and also by particular instances, borrowed out of *Pliny lib. 7. cap. 12. Franciscus Vallesius*, *Albertus*, and diverse other authentique Authors. Avicen. l. 9 anim. Vallesl. 4. cont. med. & Pli. c. 6.

This similitude and resemblance that is required in Children, consists in three things, that is, either in the *species*, Sexe, or Accidents. The first of these depends on the Specificall Difference, & the Formative facultie; the second on the Complexion & Temperature of the Seed, the Menstruall Blood, and the Matrix, according to *Galen*: and the last beares a Proportion to the difference of the Formative faculty, not Specificall, as the First, but Individuall; which residing in the Seed, and being restrained by the Matter which hath the Impression fixt on it, receaves from it the Vertue to produce Individuals, semblable in Properties, Qualities, and other Acci- Il. à Veg. c. 49. art. Med. Iernel. c. 12 l. 7. Phys.

dents to the Individuall from which they spring. Now these Corporeall Qualities which are derived from the Parents to the Children, are such onely as are in the parts Informed in such sort, as that they have already contracted a Habitude. So that those Properties and Qualities that depend of the Superior Faculties, and which are more noble then the Formative; as the Sensitive, Imaginative, & Rationall; cannot possibly bee Hereditary. Otherwise a Learned Physitian should necessarily beget a Sonne as learned in his Faculty as himselfe, without any study at all. Neither yet are those Diseases Hereditary, which are not Habituall, as Fevers, Pleurisies, Catarrhes, and those Intemperatures which are not confirmed: But those only are Hereditary that are Habituall in the Parents, and by continuance of time confirmed; whether they bee in the whole Body, or onely in the Principall parts of the same. And for this cause we may observe, that Cholerick Men beget Cholerick Children; and weake infirme men, beget the like Children. So contrariwise,

For

Fortes creantur fortibus & Bonis, Hor. Od. 4 l. 4.

Men of courage, and of ſtrong bodies, beget ſtout and valiant Children; & ſo thoſe that have their Generative parts of a hot and dry Temperature, beget Children of the ſame conſtitution, and conſequently, as *Galen* ſaies, inclined to Luſt. And therefore when *Helen* had no other meanes to excuſe her Adulterous practiſes, ſhe made uſe of this, and cries out, Art. Med. c. 46.

Qui fieri, ſi ſint vires in ſemine Amorum,
Et Jovis, & Ledæ filia, caſta potes?

If Love's Powers in the Parent's ſeed is plac't:
How can it be,
That ever ſhe
That's borne of Iove, & Leda, ſhould bee chaſt?

Notwithſtanding *Fernelius*, in his firſt book *de Pathol. cap.* 1 affirmes, that Children doe not inherit thoſe Diſeaſes onely that are ἐν ἕξει, in Habit, but ſome other alſo: for that we often finde Children to be ſubject to Agues, Pleuriſies, Catarrhes,

and the like, becauſe their Mothers had the ſame Diſeaſes, when they travailed with them.

So that hence we may conclude, that thoſe Children that are begotten of ſuch Parents as have been ſo beſotted with Love, as that they have at length become Melancholy withall, are in danger of inheriting the ſame diſeaſe; unleſſe peradventure the Seed of one of the Parents corrected this fault in the other: or elſe it be prevented by good Education, and Diſcipline. And it is alſo probable that thoſe that are Inclined to Love, through the Intemperature either of the whole Body, or elſe of the Principall parts; and not by the depravation of the Imaginative facultie, as the greateſt part of Lovers are, will beget Children ſubject to the ſame Diſeaſe.

CAP.

CAP. XI.

The Different kindes of Love-Melancholy.

I Shall not here reckon up all the severall *Loves*, *Cupids*, or *Veneres*, mentioned by Authors: Hee that desires to see them, may have recourse to *Pausanias, in Eliac.* and *Bœot. Plutarch in Erotic. Tully de Nat. Deor*, and other prophane Authors. But my purpose in this place is, to shew you the different kindes of Passionate Love, or Erotique Melancholy, wherein sometimes the Imagination only is depraved, and sometimes both the Iudgement and Discourse, together with the Imagination. M. Equic. l. 3.

Galen, speaking of this Disease, in diverse places of his workes, saith, that the Dotage of Melancholy persons differeth, according as the Imagination is diversly Lib. 3. de loc. aff. & c. 7.

affected; the which proceeds from the different Complexion of Bodies: for which reason, *Aristotle* in his Problems, and *Anacreon* in his Odes, compares them to drunken folkes. There are some so blinded with their unruly desires, that they can love *Hecuba* as well as *Helen*, *Thersites* as *Achilles*. Others are so besotted with this Passion, that they place their love on Inanimate and senseless things: as those of whom *Ælian*, and *Philostratus* make mention, who were so desperately enamoured of a Marble Statue, that they died with the vere griefe they conceived, for that the Senate of *Athens* refused to sell them those Idols, they so much adored. *Xerxes* is reported to have been enamoured of a Tree: *Alkidias* the Rhodian of a Statue of *Cupid* of *Praxiteles* workmanship: *Charicles* of the Statue of *Venus*: *Narcissus* and *Entelides* of their own Pictures. Notwithstanding *Aristotle* in his Morals saies, that that Love which is borne to Inanimate Things, cannot properly be called Love, because a man cannot reciprocally be beloved by them again: and because one cannot desire

Lib. 6. c. 37.

Lib. 8. Eth c. 12. & lib. 2. mag. mor. c. 11.

n them that Good, wherein consists the Essence of Love.

And here omitting to speake of the filthy brutish loves of *Myrrha, Valeria, Tusculanaria, Canace, Aristonymus, Fulvius, Tellus, Pasiphaë, Phædra, Phillis*, and others, of whom, as it is reported by *Plutarch, Ovid, Ælian*, and others, both Poëts and Historians, some have basely lusted after their Fathers; Others, their Mothers, and Brothers; and some have doted even upon Beasts: I shall onely discover to you the severall Symptomes that distinguish Love-Melancholy into diverse kinds or *Species*. For we may observe, that Love is sometimes attended on by Iealousy, and sometimes it is free from it: some Love is Furious, and sometimes againe it is milde and Temperate. In like manner doth the diversity of Regions and Climes much conduce to the distinguishing of the severall kindes of Love. And therefore it is observed, that the Easterne People pursue their desires, without either Moderation, or Discretion; yet in a kinde of base servile way. Those that inhabit the more Southerne parts, love with Impatience,

Hip. l. de aëre loc. & aq.

patience, Rage, and Fury: those that inhabit the Westerne Countries are very industrious in their Love: and the Northern are very slowly moved or touched with Love.

Equic. l. 4. de amor. c. 7.

The wily Italian in courting his Mistresse, cunningly dissembles his Love, and insinuates himselfe into her Favour by Pleasant Discourses, Sonnets, and Verses, composed in her Praise: and if hee be so happy as to enjoy her, he is presently jealous of her, and like a Prisoner, keeps her up under Lock and Key: but if he faile in his suit; hee then begins to hate her, as much, as before he loved her; and will not stick to doe her any mischiefe that lies in his power.

The eager and Impatient Spaniard, being once inflamed with these Desires, runnes headlong on in his Love, & without Intermission followes his suit; and with most pitifull Lamentations Complaining of the Fire that consumes him, Invocates and adores his Mistresse. But when at length by any the most unlawfull meanes he hath compassed his Desires; he either growes jealous of her, and so perhaps

haps cuts her throat; or else basely prostitutes her for mony: But if hee cannot effect his purpose, he is then ready to run mad, or kill himselfe.

The Effeminate Frenchman endeavours to win his Mistresses affection by faire honest meanes; entertaining her with Songs, and Pleasant Discourses. If hee chance to be jealous of her, hee tortures himselfe extreamely, and weeps and laments his own unhappinesse: But if hee chance to put a trick upon him, and deceave him at last; he then begins to brave it, and casts opprobrious and injurious termes upon her, and sometimes too falls to downe-right violence. And if he have once compassed his Desires, and enjoyed her, he presently neglects her, and begins to look after a new one.

The German is of a Disposition quite contrary to that of the Spaniard: for hee comes on in his Love by degrees, & takes fire by litle and litle: And when hee is once Inflamed, he proceeds with Art and Iudgement, and endeavours to winne his Mistresses favour by Gifts. If hee be once jealous of her, he with-drawes his Liberality:

rality: if she deceave him, he makes little stirre about it; and if he speeds in his suit, his love growes as soone cold againe.

The French is given to flatter, and counterfeit Love: the German hides it: the Spaniard is apt to perswade himselfe that his Mistresse loves him: and the Italian is continually tormented with Icalousie.

The French affects one that is witty & pleasant, though she be not very faire: The Spaniard cares not how dull or heavy she is, so she be faire: the Italian would have her Modest and Fearefull: and the German, likes one that is somewhat hardy.

So likewise in the pursuit of their Loves, the Frenchman, of a Wise-man, becomes a Foole: the German, after his slow onset, having been held long in suspence, of a Foole, becomes a Wise-man: the Spaniard hazards all for the enjoying of his Desires: and the Italian despises all danger whatsoever.

In Breife, the most certaine Differences of Love, are taken from the variety of the Complexions of those that are affected with

with this Malady. If a Sanguine man love one of the same complexion, this Love proves happy and full of delight. But if two Cholerick Persons meet together, this is rather a slavery, then true Love, it is so subject to Outrages and Anger, notwithstanding the neereneſſe of their Cõplexions. There is leſſe danger in the Love that happens betwixt a Cholerick person and a Sanguine: for theſe will bee sometimes in, and sometimes out. The Love that fals out betwixt a Melancholy and a Sanguine person, may bee happy enough, for here the sweetneſſe of the Sanguine Diſpoſition will easily correct the untowardlineſſe of the Melancholy. But if this later chance to joyne with the Cholerick, it oft proves rather a Plague, then Love, and the end of it for the moſt part is Deſpaire: as it fell out to *Lucrece*, *Dido*, *Phillis*, and others above mentioned.

Ficin. in con. Plat. c. 9. orat. 7.

Valler. obſ. 7. l. 2.

CHAP.

CAP. XII.

Whether that Disease in Women, called by Physitians, Furor Vterinus, *be a Species of Love-Melancholy; or no.*

I Have observed among those Writers that Discourse of the Diseases properly belonging to Women, five severall kinds of Diseases, very like each other, all proceeding from this one Malady of Love; & they are these. Ζέσις τῆς μήτρας, *Furor Matricis*; κνησμόνη τῶν αἰδοίων, *Pudendorum pruritus*; νύμφη, *sive Cauda, Symptoma turpitudinis*; *Satyriasis*; *& Furor Vterinus*. Now although it would not be much Impertinent to speak of them all in severall: yet to avoid Tediousnesse, I shall only handle the two later kinds; which differ only in Degree. For, as *Moschion* saies, in his booke *de Morb. Mulier. cap.* 128. *Mulierum Satyriasis* (which yet *Aretaeus* denies)

ies,) *Est*, κνησμόνη τῶν αἰδοίων μερῶν Cὺν ὀδύνῃ, οὕτως ἀνυποφερόντως τὰς ἰδίας χεῖρας ἐπεῖσε βάλλουσι, Cὺν ἀκορέστῳ ἀνδρῶν ἐφέσει, ἀποβαλοῦσαι δηλονότι πάσης αἰδοῦς ἐλάβειαν. i.e. *Partium Pudendarum pruritus, cum dolore, ab insatiabili veneris desiderio proveniente: quod indicant, manus proprias in easdem partes impellendo; seposito omni pudore & erubescentiâ. Quod fieri non potest, sine summo Cerebri Offendiculo: quoniam quicunq; sensibus perfectis, & cerebro bene composito fruitur, ab huiusmodi Impudicis Actionibus abhorret, secundum Philosophum*, ὅσα ἀπὸ κακίας ἔργα ἐστὶν, οἷς τὰ ἀπ' ἀκολασίας. *Si verò Cerebrum patitur in Satyriasi Fœminarum; quomodo differt à Furore Uterino? qui est Desipiscentia Furiosa, proveniens ab extremo Ardore Matricis, sive Intemperaturâ calidâ, cerebro, reliquisq; corporis partibus per spinam dorsi communicatâ, vel per acres Humores emissos à semine corrupto, circa Matricem putrescente. Unde huiusmodi Mulieres garriunt indesinenter, & nihil aliud vel loquuntur, vel audire cupiunt, quàm Res Venereas. Sentiunt autem magnum Pruritum in Pudendis suis, tamen absq; dolore: unde*

Rhet. l. 2. c. 6. & Eth. l. 4. c. 15.

Act. tetrab. 4. ser. 4. c. 82.

Vnde malum hoc à Satyriasi differt; fortassis propter Læsionem Principalium Cerebri Facultatum. Hippocrates enim dicit: Dolentes aliquâ parte Corporis, si dolorem non sentiant, his Mens ægrotat. Et quoniam talia accidentia proveniunt ex Abundantiâ Seminis Acris & Flatulenti; invenitur tantùm in Virginibus teneris, Viduis, aut Mulierculis Calidæ Temperaturæ, & quæ deliciis omnibus & voluptatibus Inhonestis indulgent, lautè vivunt, Convivia frequentant, nec quicquam aliud nisi Cupidinum suarum satisfactionem meditantur.

Aph. 6. l. 2.

You may see more, concerning the Nature of this Disease, in *Hippocrates*, in his *Tract, De his quæ ad Virgin. spect.* where he saies, that young Girles, when they now begin to be ready for Marriage, are apt to fall into a kinde of Melancholy, or Madnesse, wherewith they are no sooner taken, but presently ἐκ τῆς ὀξυφλεγμασίης μαίνεται, ὑπὸ δὲ τῆς σηπεδόνος φωνέει, ὑπὸ δὲ τοῦ ζοφεροῦ φοβέεται, καὶ δέδοικεν, ὑπὸ δὲ τῆς περὶ τὴν καρδίην πνέξιος, ἀγχόναι κραίνουσιν, ὑπὸ δὲ τῆς κακίης τοῦ αἵματος, ἁλύων καὶ ἀδημονέων ὁ θυμὸς κακὸν ἐφέλκεται: *Ob acutam quidem Inflammationem insanit; ob Putredinem, clamat;*

mat; ob caliginem, terretur, & timet; ob oppressionem verò quæ circa Cor est suffocationem sibi parant; ob sanguinis autem vitium, Animus Anxietudine & Impotentiâ conflictatur, & malum contrahit. For the cure of which Disease he prescribes speedy Marriage: otherwise it is to be feared, that through Madnesse and Impatience, they will make away themselves, either by drowning or hanging; falsely perswading themselves, that by these Remedies, ὅτε ἀμείνονά τε ἔοντα, καὶ χρείην ἐξέχοντα παντοίην, being very sure ones, and as they conceive, the best they can finde; they shall set a period to their miseries. Which makes me thinke, that those *Milesian* wenches, that hanged themselves by troopes, as *Plutarch* reports the story, untill such time as there was an Edict made, that all those that thus made away with themselves, their bodies should be cast out naked into the streets, and exposed to the view of all commers; were sicke of this Disease: for as much as that neither by faire perswasions, nor yet by threats could they be kept from being their owne Murtherers.

Lib. de virt. Mul.

The same is my Opinion also of those women at *Lions* in France, that throw themselves into Welles, thinking by that meanes to quench the heat of their burning desires: as of old at *Athens* in a great plague, those that were infected, seeking some meanes or other to mitigate the Torment they endured, cast themselves into Rivers, and Privies: as both *Thucydides*, and *Lucretius* have recorded.

So that we may very safely conclude that these two Diseases, which we may with the Poët *Euripides*, call by a generall name, φιλανδεία, may as well be reckoned among the kindes of Love Melancholy, as the *Satyriasis* in men; notwithstanding that one of them beares the name of Fury, or Madnesse: seeing that both *Hippocrates* and *Galen* doe often use the word *Mania*, for Melancholy, and so on the contrary: as we have before observed; and as may be collected also out of *Avicen*, in his Chapter of Melancholy, where he saies that, *Cum Melancholia componitur cum rixâ, saltu, contentione seu pugnâ, mutatur ejus nomen, dicitur q; Mania*: When Melancholy is attended on with chiding

Lib. 3. fen. 1. tr. 4. c. 18.

Chiding, Brawling, Quarrelling, and Fighting; it then changeth its name, and is called Madneſſe. Of which our Moderne Writers make Five kinds: that is to ſay, *Furor*, *Rabies*, *Hydrolcos*, *ſeu Lycaon*; *Melancholia*, & *Amor*. By the laſt of which, we may underſtand *Satyriaſis*, or *Furor Uterinus*. The Symptomes and Cure whereof I ſhall ſet downe hereafter when I ſhall come to ſpeake of the cure of Love Melancholy: referring you for the reſt to *Mercatus*, *Lib.2.cap.10.Rodericus à Caſtro*, *lib.2.cap.10. Iohn Liebault*, *lib.1.cap.33.* & *Mercurialis*, *de Morb.Mul. lib.4.cap.9.* & *10.* Mercat.c. de Mania.

CAP. XIII.

Whether or no a Physitian may by his Art finde out Love, without confession of the Patient.

THe Enemies of the Noble science of Physicke, which *Democritus* truly calls the sister and companion of Prudence, doe peremptorily affirme, that it is not within the power of the Physitians skill, to discover whether any one is in Love, or no, without the parties owne confession: notwithstanding that the contrary is proved not only by Authors of very good note, but even by daily experience. The first Authority I shall produce for confirmation hereof, shall be out of *Soranus Ephesius*, who in the life of *Hippocrates* reports of him, how he by Art discovered the Love of King *Perdicca*, who was enamoured of *Phile*, one of his Father's

Epist. ad Hippoc.

Avic. l. 3. fen. 1. Aët. tetrab. 4. c. de Amore.

fathers Concubines, and by reason hereof was growne Hectical. The like is recorded of *Erasistratus* the Physitian, who in like manner discovered the unlawfull desires of *Antiochus*, sonne to King *Seleucus*, who was desperately gone in love toward *Stratonica* his Mother in Law: and by the same Physitian was at length perfectly cured of his malady. Plut. in Demet. val. Max. l. 15. c. 7.

Neither is it necessary, that he should be a Physitian, that must make this discovery: for we know that *Ionadab* found out the love of *Amnon* to his sister *Thamar*: and *Canace's* Love was first discovered by her old nurse. Lib. 2. Reg. c. 13.

Prima malum nutrix animo præsensit amantis.

O

Galen, in that book of his, which he intitles, *Quomodò morbum simulantes sint Deprehendendi*, boasts how that himselfe had found out the Love of a fellow that was servant to a Knight in Rome, that had purposely made his knees to swell, by rubbing them with the juyce of *Thapsia*, that so he might not be able to wait on

his Master into the Field, but might stay at home, and by this meanes have the fitter opportunity to enjoy his Mistresse. And in his book *de Præcog.* he relates the manner, how he discovered the Love of *Iustus* his wife, who was enamoured of one *Pylades*: and that, meerely by feeling her pulse very hard, and observing with all her countenance, as he named him to her.

—— Quis enim benè celat Amorem?
Emicat indicio prodita flamma suo.

Anacreon the Poet makes great boast of his owne skill in this particular, in his last Ode, after this manner.

Ἐν ἱππίοις μὲν ἵππος
Πυρὸς χάραγμα ἔχει.
Καὶ παρθένος τις αὖ δέρκε
Ἐγνώρισεν πάρεργα.
Ἐγὼ δ' τοὺς ἐρῶντας
Ἰδὼν ἔπεισα μὴ δύειν.
Ἔχουσι γὰρ τι λεπτὸν
Ψυχῆς ἔσω χάραγμα.

In english thus.

By markes, our Horſes beare,
We ſtraight know whoſe they are.
By his Tiare, a man
May know the Parthian.
And ſo, at firſt ſight, I
An Amoriſt deſcry.
For in his Breaſt's a ſigne,
By which I can divine.

For as ſoone as ever *Cupid* hath kindled this fire within their Hearts, they are conſtrained preſently to lay open their Breaſts, and cry out for helpe. The heate of theſe flames oftimes diſcovers it ſelfe in the Cheekes, where it preſents the beholders eye with as many various colours, as the Rainebow weares.

——Benè quis celaverit Ignem?
Lumine nam ſemper proditur ipſe ſuo.
Quod licet, ut poſſum, conor celare pudorè;
Attamen apparet diſſimulatus Amor.

Who's he, that can hide fire? whoſe brighter Raies,
The more reſtrain'd, the more themſelves betray.

Nor can Love be by any art suppreſt,
Where each Bluſh tells the ſecrets of
the Breaſt.

And for this cauſe *Diotimus* in *Plato's Conviv.* ſaies, that Love inherits this from his mother *Penia*, to be alwaies ἄστρωτος, naked, and without a covering. And for this cauſe the Poets alſo alwaies feigne him to be naked, becauſe, as *Eraſmus* in his Adagies obſerves, Love cannot be covered. For, not the eyes alone, but even the tongue alſo, and the cheekes themſelves by their Bluſhes will neceſſarily diſcover it. Yet notwithſtanding all theſe manifeſt ſignes of Love, together with their frequent ſighings, continuall complaints, Importunate praiſes of their Miſtreſſes, and the like: the Lover ſtill beleeves his deſires are ſo cloſely carried, as that the quickeſt apprehenſion cannot diſcover them; whereas indeed they lye open, and expoſed to every eye.

I ſhall willingly grant, that it is not ſo eaſy a matter to diſcover the Love of one that is but lightly touched with it. But if the party be but ſo farre entred in-

to

to it, as that Melancholy, or Love-Madneſſe now begins to ſeize on him: I dare undertake to finde out ſuch a ones diſeaſe, as eaſily, as any other violent Paſſion of the Mind what ever: ſo that I may but have liberty to obſerve the Actions and Geſtures of the Party Affected; and that, by thoſe Rules I have obſerved to have been delivered by *Galen*, concerning this Particular.

The meanes and order of Proceeding in this Diſcovery, I ſhall hereafter deliver unto you: by which you ſhall be able to finde out this Malady, not only where it is already ſetléd, but alſo where there is but a bare Inclination unto it only in the Conſtitution. And herein I ſhall be forced to crave aſſiſtance from all faculties, and ſometimes too, as *Galen* ſaies, we muſt be content to helpe our ſelves with bare conjectures: as he him ſelfe was once faine to doe, when he diſcovered the deceit of a Knight in Rome, that feigned himſelfe to be troubled with the colicke, that ſo he might avoid being preſent at a generall Aſſembly of the Citizens. Notwithſtanding, as he there obſerves, this

diſcovery

discovery was not properly of Medicinall Cognition; but rather belonged to the power of Reason and Common Sense: which, although it be common to all, yet is it exact and Ripe in a very few. And therefore he concludes, that where this naturall faculty is found, and joyned in commission, as it were, with Medicinall experience, that man shall be able to make any the like discoveries as these.

CHAP. XIV.

Signes Diagnosticke of Love-Melancholy.

Avic. l. 3. fen. 1. tr. 4. c. 23.

AS this Disease findes its first passage into the inward parts of the Body through the eyes: so doe they give the first assured and undoubted tokens of the same: For as soone as ever this Malady hath seazed on the Patient, it causeth a certaine kind of modest cast of the eyes, which the Latines expressed by the

tearme of *Emissitii Oculi*; and the Greeks call it ὄψεων ὑπόδειξιν, or ὀμμάτων ἔρριξιν. And therefore our Moderne Anatomists call that Muscle, which is the Instrument by which this Love-looke is caused, *Musculus Amorosus*. Laurent.

But if the party be over farre gone with this disease, the eyes begin then to grow hollow, and dry, (unlesse perhaps some unkindnesse, or deniall from their Mistresse, or else her Absence moisten them with a teare or two:) and you shall observe them to stand, as if they were either in some deepe contemplation, or else were earnestly fixt in beholding something or other that much delighted them. Gordon. c. de Amor. part. 2. Merc. l. 1. Meth. med. c. 17.

And if the Lovers eyes be thus discomposed, and out of order; how much more thinke you is his heart? For you shall see him now very jocund and laughing; and presently within a moment he falls a weeping, and is extreame sad: then by and by againe he entertaines himselfe with some pleasant merry conceipts, or other; and within a short space againe is altogether as sad, pensive, and dejected as before.

This

This Passion you may observe drawne out to the life by *Virgill*, in his *Dido* *Æneid.* 4.

Æneid. 4. *Vritur infelix Dido, totâq; vagatur*
Vrbe furens, &c.

She was so tormented with the heate of her Love, that she ranne up and downe the Citty, as if she had been distracted.

Nunc media Æneam secum per mœnia ducit,
Sidoniasq; Ostentat opes, urbemq; paratam.
Incipit effari, mediaq; in voce resistit.
Nunc eadem, labente die, convivia quærit
Iliacosq; iterum, demens, audire labores
Expescit; pendetq; iterum narrantis ab ore.

Now through the Towne she doth *Æneas* güide:
Boasting its wealth, & how 'tis Fortified.
Meane while her Tongue betraies her griefe: And when
The day's now spent, the Feasts begin a-gen.

To

To heare *Troy's* fall againe, then doth she long:
And ſtill her eare's chain'd to th'Hiſtorians Tongue.

Theſe Perturbations proceed from the Diverſity of thoſe objects they fancy to themſelves: and in like manner as theſe are either ſad or joyfull, ſo they themſelves either bluſh, or waxe pale at the apprehenſion; as the Poet obſerves.

Nec latet hauſtus Amor, ſed fax vibrata medullis, Stat. l. 1.
Invultus, atq; ora redit, lucemq; Genarum
Fingit, & impulſam tenui ſudore pererrat.

Love can't lye hid: his torch, within the Heart
Once kindled, ſtraight inflames each other part.
A gentle ſweat bedewes the Limbes; the eye
Betraies its heat: the cheekes warme bluſhes dye.

To this we may adde their exceſſive talking

ing, which proceeds from the fulneſſe their Heart. For Love, ſaies *Plutarch*, naturally a great Babler, eſpecially wh it chanceth to light upon the commend tion of thoſe things that are its object For that Lovers have a ſtrong deſire t enduce all others to the beliefe of th whereof themſelves are already perſw ded: which is, that they love nothin but what is abſolutely perfect, both f Goodneſſe, Beauty and Profit: and th would willingly have theſe opinion of theirs confirmed alſo by all oth mens judgements. This is that whic moved *Candaules* to bring *Gyges* into h bed-chamber, and there to let him have perfect view of the naked Beauties o his Wife. Vnleſſe you will rather ſay, that the Reaſon that thoſe that are in Love, talke ſo much, is, to exerciſe the Perſwaſive Faculty, that ſo by this means they may render themſelves the more worthy of their Miſtreſſes Love.

Symp. l. 2. qu. 5.

Non formoſus erat, ſed erat facundus Vliſſes.
Attamen Æquoreas terſit Amore Deas.

Two

T was not *Ulisses* Forme, but sweet Discourse,
That did, to seeke his love, the Sea-Nymphs force.

And for this cause the Heathen of old were wont to place the Image of *Venus*, betwixt the Images of *Mercury* and *Pitho*; the one being the God of Eloquence, the other the Goddesse of Perswasion. Which gave occasion to *Lucian* to feigne, that *Mercury*, as soone as ever he was but newly borne, overcame at wrastling the God *Cupid*, who before had triumphed over all the other Gods, both Cœlestiall and Infernall. Paul. Eliac. Plutar. in. de præcep. matrim.

By the signes we have already set downe, and by his languishing countenance did *Jonadab* discover that *Amnon*, King *Davids* sonne, was enamoured of some Princesse, or great personage. For those that are in Love, saith *Cydippe* in *Ovid*, have alwaies a kind of languishing countenance, and that too without any Apparant cause. So likewise by those above named Symptomes, joyned together with the paleneſse of the Colour, & feeble-

feebleneſſe of the knees, was a ſtep-mother mentioned by *Apuleius*, diſcovered to be in love with her ſonne in Law: *Pallor deformis, Marcentes oculi, laſſa gena, quies turbida, & ſpiritus cruciatus turditate vehementior*: which *Apuleius* ſeems to have learnt of *Avicen*, or ſome other of the Ancient Phyſitians.

*Apuleius could not learn any thing of Avicen, before whoſe time he lived above 800 yeares. But this Chronologicall errour the Reader may be pleas'd to paſſe by: ſince it cannot argue any want of judgement in the Author, but meere incogitancy only.

There is beſides, no order or equality at all in their Geſture, Motions, or Actions: and they are perpetually ſighing, and complaining without any cauſe. *Sapho* could not ſit at her diſtaffe: *Paris* could not ſleepe: *Canace* grew pale, leane, and froward, and was ſtill complaining without any evident cauſe; and by theſe ſignes her nurſe found that ſhe was in Love.

Arnal. de Vil. no. c. de amo. C. à veg. l. 3. meth. med. c. 17.

Fugerat ore color, macieſq; obduxerat Artus;
Sumebant minimos ora cõacta cibos.
Nec ſomni faciles; & non erat annua nobis;
Et gemitum, nullo preſſa dolore, dabam.
Prima malum nutrix animo præſenſit in-
nili. &c.

In

In like manner did *Erasistratus* discover the Love of *Antiochus*, to his Step-mother: for so soon as ever she but entred into the Chamber, his colour changed, his speech was stopped, his lookes were smiling, and pleasant, or else, (as *Vigenerius* saith) very stedfastly bent upon their Object: his face burned, and hee was all in a sweat, his Pulse beat very disorderly, and lastly his heart failed him: he grew pale, amazed, astonished often: with other such like Symptomes, which (as *Sapho* affirmes) are wont to appeare in Melancholy Lovers. Φωνῆς ἐπίσχεσις, ἐρύθημα πυρῶδες, ὄψεων ὑποδείξεις, ἱδρῶτες ὄξεις, ἀταξία, καὶ θόρυβος ἐν τοῖς σφυγμοῖς, τέλος δὲ τῆς ψυχῆς κατὰ κράτος ἡττωμένης, ἀπορία, καὶ θάμβος, καὶ ὠχρίασις: as *Plutarch* hath it, in the life of *Demetrius*. Yet we finde these verses of that Learned and Amorous Poëtesse *Sapho* cited thus, in *Dionysius Longinus*.

Plut. in Demet. Val. Max. l. 5. c. 7.

De subl. gen. dic.

Ἀλλὰ καμμὲν γλῶσσ' ἔαγ'· ἐν δὲ λεπτὸν
Αὐτίκα χρῶ πῦρ ὑποδεδρόμακεν.
Ὀμμάτεσσι δ' οὐδὲν ὄρημι· βομβεῦσ'
ἐνδ' ἀκοαί μοι.

Which are translated into Latine both by *Ovid*, *Statius*, and also by *Catullus* in this manner.

Lingua sed torpet; tenuis sub Artus
Flamma dimanat: sonitu suopte
Tinniunt Aures: Gemina & teguntur
Lumina nocte.

My stam'ring tongue her speech forgets:
A gentle Heat each Ioynt besets:
All quickneſſe from my Eyes is gone:
My Eares heare no sounds, but their own.

By which Verses we may conclude, that this Damsell was as skilfull, and as well experienced in this Art, as any either of our Greek, Arabian, or Latine Physitians; for as much as there is not any mention made of any Symptome or certaine signe of this Disease, by them, which she seems not acquainted with.

Orib. l. 8. Synop. c. 9. de Amo. P. Ægin. l. 3. c. 17. de Amor. Haly ab. 9. Theor. c. 7 Alsarau. l. pract. sect. 2. c. 17.

Galen, *Erasistratus*, and all our Modern Physitians, adde to these, the unequall and confused beating of the Pulse: And *Galen* boasts, that by these Signes joyned together, he discovered the miserable doating of *Iustus* his wife upon *Pylades*. I had found

ound, (saies he, *Lib. de Cogn. & Cur morb. Anim.* and *cap. 6. de Præcogn. ad Posthem.*) hat she had neither Fever, nor any other Corporall Disease; so that I presently onjectured that shee was in Love. And hen, because that at the naming of *Pylades*, her colour changed, her Pulse beat unequally, and with diverse motions, as it ses to doe, when a Man resolves on any reat matter of Consequence; I concluded that she was in Love with *Pylades*. From which words of *Galen*, there is a ice Question raysed by our Moderne hysitians, whether or no there is a certaine distinct kinde of Pulse by which Love is discovered, besides that Inequality, which *Galen* elsewhere calls, ἀνωμαλία, nd *Plutarch*, δόρυβον καὶ ἀταξία: which ou may read at large discussed by *Franiscus Vallesius*, who, with *Avicen*, and the more Learned sort of Physitians, maintaines the Negative: and that, because hat Rationall Love is an Affection of the Braine, as likewise Irrationall and dishonest Love is of the Liver; but neither of them of the Heart, (as wee have already demonstrated) which suffers no whit at

Vallesius L. 3. cont. Phil. & med. c. 14. Christ. à Vega. c. de Amor.

all in Love, but only by Sympathy.

Yet I deny not, but that by the Pulse it is possible to know a Passionate Lover, by reason of the stirring of the Spirits: which cause, *Avicen* saies, that if one would know the name of such a one's Mistresse, he must feele his Pulse, and at the same instant name the Party whom he suspects to be the cause of his Malady, and take some occasion or other to commend her Beauty, sweetnesse of Behaviour, Parentage, Attire, or Qualities of Mind: for at the same time, *Pulsus diversificabitur in varietate magnâ, & fiet similis fluxui*; you shall perceave, saith he, a strange alteration in the Motion of the Pulse, and it will be very unequall, and often interrupted. Which is the opinion of *Galen* also, in the afore cited places; and of *Paul Ægineta* ind his 3. *booke*, and 37. *Chapter*.

Lib. 3. fen. 1. tr. 4. c. 23

Lib. 2. art. med. sc. & 3 c. 6.

Christophorus à Vega addes to these Signes here set downe, another, which in my opinion seemes to bee of litle or no moment: and that is, that those that are in Love, will not eat Grapes; because that this kinde of fruit filleth the Stomach and Belly with Winde, and this Infla-

on oppreſſing the Midriffe, and hinde-
ing the motion of the Heart, diſturbeth
eſpiration, and ſuffers them not to ſigh at
heir pleaſure.

By the greater part of theſe Signes,
when I firſt began to practiſe in this Facul-
y at *Agen*, the place of my birth, in the
eare 1604. I diſcovered the fooliſh doa-
ings of a young Schollar of that City,
who was deſperatly gone in Love, and
made his complaint unto mee, that not-
withſtanding all the Medicines that had
been preſcribed him by the Phyſitians of
that place, and a certaine Paracelſian
Mountebanke that he had met withall, he
could neither enjoy his ſleep, nor take de-
light in any thing in the world; but was
ſo full of diſcontent, that he was faine to
retire from *Toloſe* to *Agen*, hoping by
this change of Aire to finde ſome mitiga-
tion of his griefes: where as, contrary to his
Expectation, he found himſelfe in a farre
worſe ſtate then before. When I conſide-
red his relation, and withall ſaw him to
be a young Man, and affected with theſe
Griefes and Diſcontents without any
Cauſe, whom but a litle before I had

knowne Ioviall and merry: and perceaved withall his Countenance to be grown pale, yellowish, and of a sad decaied colour; his eyes hollow; and all the rest of Body in reasonable good plight: I began to suspect it was some Passion of the Minde that thus tormented him: & then considering his Age, and his Complexion, which was sanguine, and his Profession; I certainely concluded that his Disease was Love. And as I was urgent upon him to let me knowe the Externall cause of his Malady, there comes by chance a handsome servant-maid of the House about some businesse or other into the Roome where we were, and was the meanes of discovering the true ground of his Disease. For she coming in at the instant as I was feeling his Pulse, I perceaved it suddenly vary its motion, and beat very unequally; he presently grew pale, and Blushed againe in a moment, and could hardly speake. At the last seeing himselfe as it were taken tardy, he plainely confest the true Cause of this his distemper; but withall refused to admit of any other Cure but from her that had given him his

Wound

Wound: and therefore intreated mee to desire the Mother of the Damsell to give her consent that hee might marry her; presuming that his Father, notwithstanding she was no fit match for him, would not deny him that Contentment, on which his Life and safety depended; oftentimes repeating that Verse out of *Propertius*.

Nescit Amor priscis cedere Imaginibus. Lib. 1. El. 5

Cupid, nor Homage yeilds, nor place,
To Swelling Titles, Blood, or Race.

But this Marriage could not bee effected: the young Man in the meane time grows worse and worse in a desperate manner, till at length a Fever seazes on him, together with a violent spitting of Blood. This amazes him; and seeing no other meanes of safety, he is at length perswaded to follow my Directions: and so by such Physick as I prescribed him, he was at length perfectly cured of his Malady.

A like story to this may you read in *Valleriola*, of a Cure wrought by himselfe upon a Merchant of *Arles*, who had con- Obser. 7. l. 2.

tinued for the ſpace of ſix Moneths diſtracted with Love: and had he not been prevented by the care of his Parents, hee had killed himſelfe.

But what need we trouble our ſelves to ſeek ſo farre for Examples of this kind, ſeeing that there is hardly a Diſeaſe more frequent in our Eyes then this of Love, if we are able but to diſtinguiſh betwixt it, and the other kindes of Melancholy; as Madneſſe, and the Suffocation of the Matrix: with which Diſeaſes, this of Love hath great Affinity.

CAP. XV.

The Cauſe of Paleneſſe in Lovers.

THE Paleneſſe of the Colour, is a thing ſo Proper to thoſe that are deeply in Love, that *Diogenes*, one day meeting a young Man that looked very pale, gueſſed him to be either a very Envious perſon, or elſe that he was in Love: according

according to that of the Poet.

Palleat omnis Amans: Color hic est aptus Amanti.

It is the proper Colour & Badge of Love. But by the way it is to be noted, that we must not understand by this word Pale, a simple Decoloration, or whitenesse of the Skin, which, as the Philosopher saies, is, as it were, a kinde of Putrefaction of the skin: ἄχροια ἔοικεν εἶναι οἷς σῆψίς τις χρωτός· But rather a mixt Colour of White, & Yellow; or of White, Yellow, & Green: which *Hippocrates* calls ὠχρὸν, ἔπωχρον, ὕπωχρον, ἀρτιύπωχρον, *Plutarch*, and *Lucretius*, μελίχρουν; and all Greeke Writers, χλωρὸν, or ὑπόχλωρον. For these words doe not signify a bare Green; but also a pale Colour, and such a one, as appeares to be in Corne, when as Immoderate Heat, and a Southerne wind hath ripened it too soone: as we may easily collect from that place of *Galen*, where, speaking of the Asians, he saies, that, ὠχρούς τινας ἰδόντες, ἐρωτῶσι τὴν αἰτίαν, δι' ἣν οὕτω γεγόνασι χλωροί· μηδὲν διαφέρειν ὑγούμενοι, χλωρὸν εἰπεῖν, καὶ ὠχρόν.

Probl. 4. sect. 38.

Con. 3. in l. 6. Epid.

when

When they see any looke pale, they presently aske, what's the reason they looke so χλωροὶ, Greene; making no difference at all betwixt these two words, ὠχρὸς, pale; and χλωρὸς, greene. Now, (saies the same Author,) this pale colour is such, as we see in Fire, & Ocre, or Orpiment: and is caused in the body by the Permixtion of yellow choler with the thin waterish parts of the Blood. Which opinion of his is also confirmed by *Phavorinus*, who will have this word ὠχρὸς to be derived from χλωρὸς, by adding λ after χ, and translating ω.

Whence we perceave how grossely *Ruellius* is mistaken, on the 78. chapter of *Dioscorides*, where he very confidently denies, that we have the true Myrrhe, because it is not Green: supposing that ὑπόχλωρος signifies only greene, and not yellowish; or rather such a colour, as appears to be in Hearbes that are dried, in Lentils, and in the dried pills of Pomegranats: And therefore *Hippocrates* oftentimes calls such pale folkes, σιδιοειδεῖς, and ὑπορακώδεις: and *Aretæus*, τοὺς χροίῃ χλοηβάφους: and the Comedian, *Oculos Herbeos*.

Lib. de intern. aff. Aret. l. 1. de caus. & sign. morb. Chrom. c. 13.

The

The Poëts also acknowledged this Colour to be proper to Lovers, and not the white, when that they feign'd, that *Clytia*, dying for the love of the Sun, was turned into an hearbe of a pale and bloodlesse colour, which the greekes call ἡλιοτρόπιον: which colour is for the most part the signe of a distempered Liver, according to *Galen*: τὸ χλοῶδες χρῶμα, κακοπραγοῦντος ἥπατος γνώρισμα, which being caused by reason of the great abundance of yellow Choler, mixt with the crude Humors, and dispersed all over the body, it infecteth with its colour the skinne, which according to our Physitians, is *Totius Corporis Emunctorium*. Whence it is, that by the ill colour of the skinne is knowne the badnesse of the Humours, that putrify within the Body. τὸ χρῶμα τῶν χυμῶν, ὅκου μὴ ἄμπωτίς ἐστι τῶν χυμῶν, ὥσπερ ἀνθέων; saith *Hippocrates*; The colour of the Humours, unlesse they retire into the most inward parts of the Body, appeares evidently in the skinne: but chiefely in the Face, because that the skinne of that part is more thin and fine, then of any other part; and therefore the more apt to receive

Ovid. Met. 4.
De diff. Resp.
Hip. I. de Hum.

ceive the tincture of the Putrified Humours. But if by chance any ſmall portion of Melancholy be mixed with the Cholericke Humour, the party then becomes of a kind of tawny colour, or a darke green: which colour *Plutarch* and *Aretæus* expreſſe very aptly by the word, μελάγχλωρος.

CAP. XVI.

What manner of eyes Melancholy Lovers have.

THere is no part of the whole Body whatſoever that ſooner diſcovers the Indiſpoſition of the Body then the Eyes; according to the doctrine of *Hippocrates*: ὀφθαλμοὶ ὡς ἂν ἔχωσιν, ὅτω καὶ γῦιον: looke in what ſtate the eyes are, in the ſame is the reſt of the Body. A manifeſt experience whereof we have in our Lovers, who according as *Avicen*, *P. Ægineta*, *Oribaſius*, *Haly Abbas*, and *Alſaravius*, obſerve, have

Lib. 6. Epid. ſect. 4. Aph. 26.

have their eyes hollow, and ſunke into their head, dry, and without teares; yet alwaies twinkling with a kind of ſmiling looke. This hollowneſſe of the eyes, which *Alexander Aphrodiſæus* calls κοιλοοφθαλμίαν, and *Rufus Epheſius* κοιλοόφθαν, proceeds, as *Stephanus Athen.* ſaith, from the Imbecility of the naturall Heat, and the Diſſipation of the ſpirits, which doe abound in the eyes: or elſe by the maligGorreus, Merc. in Progn. Hippocr. Foeſius in Hipp.
nity and ill temper of the Humours: or laſtly by a conſumption.

Yet we may obſerve great contrariety of opinion among theſe Authors: For *Avicen, Oribaſius*, and *Alſaravius* affirme, that thoſe that are ſick of Love-Melancholy, are leane generally throughout the whole Body, as well by reaſon they eat and drinke very little, as alſo for that their Digeſtion is very bad, by reaſon that the ſpirits and Naturall Heat are withdrawne from the ſtomacke, to the Braine. And yet theſe above named Authors ſay, that, *Oculi ſoli non concidunt*; it is not the eyes alone, that ſuffer in this diſeaſe: whereas *P. Ægineta* maintaines the quite contrary opinion, ſaying, that

cæteris

cæteris partibus corporis illæsis, nullâq; calamitate collabentibus, soli illi Amatoribus concidunt: All the other parts of the Body continuing in a good and perfect ſtate of Health, the Eyes only in Love-Melancholy are ill affected.

Lib. 3. de Art. med. c. de Amor.

Chriſtophorus à Vega, willing to excuſe *Æginetæ*, ſaies that he underſtands by *Collapſus*, in this place, *ſegnem motum & Deſidentiam*, a kind of dull heavy motion of the eyes. But I conceive this expoſition to be ſomewhat forced: for as much as the ſame Author aſſents, with all the other above mentioned, that thoſe perſons that are in Love, have a continuall motion or winking with their eye-lids, *ſemper conniventes*: which motion *Hippocrates* in his *Epidemicks* calls, ἔρριξις. And *Galen* alſo ſeems to mee to favour this opinion of *Oribaſius* and *Avicen*, when he ſaies in his ſecond booke *de Criſibus*, that Hollow Eyes and a Pale colour are the evident and true ſignes of thoſe that are oppreſſed with ſadneſſe, and other like paſſions.

But theſe Authors in my opinion, may be reconciled, by ſaying, that *Avicen* and *Oribaſius*

Oribasius speake more consonantly both to Reason and Experience, if they be understood of Passionate Love, which is now already growne to a degree of Madnesse. For so the Divine *Plato* also in his *Feast* affirmes, that Love is, of his owne Nature, and also by the Hereditary Imperfection of his Mother *Penia*, alwaies Hard, Dry, Leane, and loathsome, σκληὸς καὶ αὐχμηὸς: becausse that by reason of too much Intention of the mind, pensiveneſſe and Anxiety, the Lover looseth the fulnesse of flesh and good likeing of his Body, that he before enjoyed. Which, when *Ægineta* denies, he is to be understood not of those that are farre gone in this Disease, but only newly entred into it. This explication for the reconciling of the contrariety of these Doctors opinions, if it displease any man, I shall expect a better from him.

CHAP.

CAP. XVII.

Whether Teares be Symptomes of Love, or no.

Aph. 17. Sect. 1.2.6.

Hippocrates in his *Epidemicks* makes Teares to be of two sorts, Voluntary and Involuntary The last of which kinds is caused by reason of the weakeneſſe of the Retentive Facultie in the Braine, which hath been debilitated either by some Diseaſe, or by the great Abundance of moisture, contracted within the Head: or elſe becauſe the expulsive Faculty of the Braine is provoked by the ſharpneſſe of the Humours in the Braine, or by the vapours that are exhaled from the inferior parts; as it is often ſeen in thoſe that are ſick of an Ague: or laſtly by reason of some particular diſtemper of the eyes, as Exulceration, Fiſtula, Opthalmy, Running of the eyes, or the like, as alſo by Smoake, Duſt

Dust, or other like externall causes.

As concerning voluntary Teares, it was the Opinion of *Empedocles* long since, that when any one was surcharged with any strong passion of the Mind, the Blood was troubled, and from thence followed Teares, in like manner as whey comes from Milke. *Alexander Aphrodisæus* is of opinion, that the Melancholy Humour having shut up and encompassed the Heart; the Humidity endeavours to shew it selfe, where it findes the freest passage.

But we say, that the materiall cause of Teares, is the same with that of Spittle; which is, the Abundance of serosity remaining in the Braine, after the third concoction: by reason whereof old men, women, and young children, are more inclined to weeping, then any other.

Now this moysture flowes from the eyes, either by reason of the compression of the Braine, during the time of sadnesse: or else by the Dilatation of it; as we often see it comes to passe in those that are charged with some suddaine great joy, or else laugh extreamely. For as much then as

Avic. Arnald. Lovers are ſubject to all theſe paſſions, of Ioy, Laughter and Sadneſſe: it is evident that they are not Involuntary Teares that fall from Lovers eyes, which, as we have already ſhewed, are generally dry and void of Teares, but only the Voluntary, as when they either doubt, or elſe deſpaire of their Miſtreſſes favour. And hence it is that we ſhall obſerve Poëts ſo often repreſenting unto us Lovers weeping and lamenting: Becauſe that Love is alſo delighted in Teares, according to the Poet.

Propert. l. 1. Eleg. 11. *Nonnihil aſperſis gaudet Amor Lachrymis.*

Yet will I not therefore preſently conclude, that this ſigne is Pathognomicall, nor ſcarcely Certaine; eſpecially in women, who as the Poet ſaies,

Quóve volunt plorant tempore, quóve modo.

Have the command of their Teares, and can weepe, when, and how they pleaſe.

CHAP. XVIII.

The causes of Waking, and Sighes in Lovers.

THe causes of those continuall wakings which oppresse Lovers, making them more Melancholy, sad, leane, and Dry,

Arnald. de Amor. Gordon. de Am.

(Attenuant iuvenum vigilatæ corpora noctes.)

Are, the diverse Imaginations and Fancies that steale into the Braine, and never suffer them to take any quiet repose: whence the Braine becomes Dry and Cold; Besides that from the naturall Melancholy, which is naturally Cold, and as dry as dust, there cannot be exhaled any sweet and gentle vapours, which by their moisture should loosen the nerves, and discharging them of their office, may so

cauſe withall a ceſſation of all ſenſe and motion.

And if by chance they be ſurpriſed by any light ſlumber, which is the proviſion Nature hath made for the repairing of the Animall ſpirits, which in them are waſted and much impaired, by the violence of their Imagination, and exceſſive wakings: that ſlumber is attended on by a thouſand Phantaſmes, and fearefull dreames; ſo that they awake oftimes more diſcontented, ſad, penſive, melancholy, and fearefull, then before; and for the moſt part they find themſelves more tormented ſleeping, then waking.

Sighing is cauſed in Melancholy Lovers, by reaſon that they many times forget to draw their breath, being wholy taken up with the ſtrong Imaginations that they have, either in beholding the beauty of their Loves, or elſe, in their Abſence, contemplating on their rare perfections, and contriving the meanes how to compaſſe their Deſires. So that, at length recollecting themſelves, Nature is conſtrained to draw as much Aire at once, as before it ſhould have done at two or three

times. And such a Respiration is called, a Sigh; which is indeed nothing else, but a doubled Respiration.

CAP. XIX.

During what age men and women are subject to this disease of Love-Melancholy.

NOtwithstanding that *Democritus*, as *Hippocrates* hath reported him, saies, that all Mankind from their very birth are subject not only to Diseases in generall, but even to this of love also in particular: ὅλος ἔρωτος ἐν γενεῇ νόσος. Yet can it not be denied, but that some diseases are more appropriate to certaine ages, and seasons, then others are, as the same Authour affirmes, *Aphor.* 19. *lib.* 3. And in his *Prædict. Coac.* he definitively sets downe the limits of time, wherein a man is subject to all kind of diseases, to be, betwixt the age of fourteen yeares, and forty

Epist. ad Demag.

two: ἀπὸ ιδ ἐτέων, μέχρι βκ μ, πάμπρος ἡ σύ-
σις νοσημάτων ἤδη τοῦ σώματος γίνεται. It re-
maines therefore that we examine, whe-
ther or no, a man is not subject to this ma-
lady of Love, without the compasse of
these yeares.

Love being, as *Plato* saies, a strong de-
sire of generation; of necessity, so long
as a man is able to performe the Act of
Generation, so long he is also subject to
Love, and (if he restraine not his desires
within the bounds of Reason,) to Love-
Melancholy also. Now some Authours
affirme, that a man is able to engender at
nine, or ten yeares of age: and they goe
about to confirme this their Assertion, by
the examples of King *Solomon*, and *Achaz*,
who had children, when they were but
ten, or eleaven yeares old, at the most;
which S. *Gregory*, S. *Hierome*, and *Alber-
tus Rosarius* affirme that themselves have
knowne by experience in some others.
And, (which seemes a thing incredible,)
Plin. l. 7. c. 2 *Pliny* reports, that among the Indians, the
Mandri and *Calingi* have children at five,
or six yeares of age.

But on the contrary, some againe there
are,

are, that would deprive men of this power, so long as they are under the age of twenty: and for this cause the Germans forbid carnall copulation to young folke, before they have attained unto the age of twenty yeares. Cæs. l. 6 de Bel. Gal.

But the most received opinion is, that men and women are subject to this disease of Love-Melancholy, as soone as ever they are entred into those yeares, in which they begin *Pubescere*, to come to their Puberty: which appeares in men chiefly by their voice, which at that time growes greater and harsh withall, and in women it may be knowne by observing their breasts, which about this time begin to swell and grow bigger, and that for the most part, about the age of twelve, or Fourteene: And this is now the generall Rule, by which their Puberty is knowne, *Indagatione corporis inhonestâ cessante*; by the Constitutions of the Emperour *Justinian*. Lib. 1. Institit. tit. 22. l. vult. C. quando tut. esse desin.

And as concerning those Instances of K. *Solomon*, and *Achaz*, above mentioned, we answer, that though perhaps it be granted that they are true; yet are they

very rare, and ſcarcely to be paralleld: and that ſuch perſons being for the moſt part very ſhort-lived, (for *Solomon* lived not above fifty yeares:) it ſeemes in a manner neceſſary, that their Puberty ſhould be earlier in them, then in other men: it being the Iuſtice of Nature, that thoſe Creatures that muſt ſoone meet their Period, ſhould as ſuddenly arrive to their Perfection and Maturity: as we may obſerve in women, who, according to *Ariſtotle*, θάττων νεότητα, ἀκμὴν, καὶ γῆρας λαμβάνει, τῶν ἀῤῥένων, as they are ripe ſooner then men, ſo doe they commonly faile before them.

Now as youth, or Puberty opens the way to Love; ſo in like manner doth old age ſhut it up. Which *Solon* finding in himſelfe, he gave the Gods great thankes for ſending him ſo great a bleſſing as old age was; wherein he enjoyed more contentment and pleaſure, by being freed from his former youthfull Amorous heats, then he felt diſcommodity or trouble in his old age.

Pol. l. 4. c. 16. & l. 5. de Hiſt. Anim. c. 14. & l. 7. c. 6.

Ariſtotle ſaies, that it is about the age of threeſcore and ten, that old men begin to be out of *Cupids* reach, and bid Defiance

ance to *Venus*. And therefore the Emperour *Tiberius* thought those men worthy to be punished that at these yeares were not able to governe their desires, but suffered themselves to bee overcome by this youthfull Passion of Love: and to this purpose enacted the Law called *Papia Poppæa*, for the restraining of this Abuse. And to this the Poet *Gallus* seemes to allude, when he thus breakes out into an Exclamation.

O miseri, quorum gaudia crimen habent.

How miserable is the condition of Mankind, when as their very pleasures are numbred out unto them by their Punishments?

But *Aven*[illegible]*oar* confutes *Aristotles* opinion by many forcible Arguments; which for brevity's sake I shall omit: only adding in confirmation hereof, the examples of King *Masinissa*, who got a child when he was fourescore yeare old: and *Cato* the Censor, who did the like at threescore and fifteene. Our Historians goe yet farther, and report for certaine, that *Vladislaus*, Lib. 2. tr. 3. c. 1. Plin. l. 7. c. 14.

laus, King of *Polonia*, had two sonnes, when he was fourescore and twelve; or thereabout. And *Felix Platerus* in his *Medic. Observat.* saies, that his Father had a Daughter at fourescore: and his Fathers great Grand-father had a sonne after he was a hundred yeares old.

I grant that in the greatest part of old men, after they are once threescore, all their desires, (excepting that of Covetousnesse,) are νωδαί, as *Plutarch* expresseth it, Toothlesse: yet will we not exempt them wholly from this disease of Love. For besides those examples already alleadged; we read, that *Theseus* was above threescore yeares old, when he was so enamoured of the beauteous *Helen*, that he ravished her. And we are taught by daily experience, that the Emperour *Claudius*, who succeeded in the Empire the next but one to *Tiberius*, not without very just cause abrogated the *Poppaan* Law.

CAP.

CHAP. XX.

The Signes whereby we may knowe those that are inclined to Love-Melancholy.

Aristotle in his Ethicks, and *Tully* in his *Tusculan Questions*, distinguish betwixt ἐραστὴς, the Lover, and ἐρωτικὸς, the Amorist: as we distinguish betwixt *Ebrius*, one that is Drunke, and *Ebriosus*, a Drunkard. Because that a Lover, is one that is indeed falne in Love; but an Amorist, is one that is inclined to this Folly, either by his Naturall Constitution & Temper of Body; or else by reason of his Education, Discipline, Custome, or the Like.

The Diagnostick signes of the Lover we have already delivered in the precedent Chapters; It remaines now that we set downe those by which the Amorist is to be knowne: seeing our Intention is, to prescribe as well the meanes to prevent this

this Malady, as the Remedies to cure it.

Hip. l. de steril. & l. 4. de morb. nat. Gal. l. 1. ad Glan. c. 1.

In the First place then we are to consider the constitution and Habit of the whole Body, when so ever wee desire to know, to what Diseases any one is subject. For by this meanes *Helen* knew that *Paris* was fitter for *Cupids* service, then for *Mars*.

Quòd bene te iactas, & fortia facta recẽses:
A verbis facies dissidet ista tuis.
Apta magis veneri quàm sunt tua Corpora Marti:
Bella gerant fortes: tu Pari semper Ama.

Thou brag'st well: But this smooth cheek speaks thee farre
More apt for *Venus*, then for *Mars* his warre.
Let others fight; and on their enemies prove
Their ruder strength: my *Paris* thou shalt love.

In the second place, the Temperature of the Principall, and secret parts is to be considered; of which I shall speake more hereafter, in the Chapter of Physiognomy: only

only in this place giving you to understand, that a hot and dry Temperature, or else such a one as is only hot; is the most inclined to Love. We must also observe the parties Complexion: for we see that those that are of a sanguine Complexion, are generally very Amorous: Not that I would have a man alwaies weare a sad, frowning, austere Countenance.

Habet tristis quoq; Turba Cyniados. Mart. l. 7. Ep. 57.

For under such a one there oft-times lies hid the strongest Inclination to lasciviousnesse.

In the next place we shall doe well to consider the age: for commonly the younger people are more subject to this disease, then the elder: especially while they have a harshnesse in their voyce, which the Greeks call τραγίζειν, the Latins, *Hircire*: And in wenches, when their Brests begin to burgeon, which the greeks call χναμίζειν, the latin *Fratrare, Sororiare, Catullire*: At which time, *Aristotle* warns all Fathers to have a strict eye over their Daughters, and not to suffer them to converse

Arist. l. 7. de Hist. anim. c. 1. & l. 5. de gen. anim. c. 7. Alex. Aphrod. l. 1. Probl. 123. Cæl. l. 15. c. 24. Alb. Bottun. c. 15. de morb. mul.

verse with young men, especially such as are given much to Courtship: Because that at this time they have an extreame raging desire over all their Body.

But old men on the contrary side, are as much averse from venery, unlesse they be naturally very leacherous. For *Euripides* saies, that *Venus* is displeased with old men: And for this cause the Heathens, (as *Plutarch* reports) accounted those Marriages that were celebrated in the moneth of May, Disasterous, and ominous; as some superstitious Christians also doe at this day: because that *Venus* hated this moneth, as being consecrated to the honour of old age.

Lacydes, King of the *Argians*, was knowne to be in love, by his over curious trimming and curling of his haire: as was *Pompey* the great also, by the nice scratching of his head with one finger.

Magnus, quem metuunt omnes, digito caput uno
Scalpit. Quid credas hunc sibi velle virum?

He, whom the world feares, nicely with one naile His

His head doth ſcratch; what, thinke ye, doth he aile?

Our Ladies have the ſame opinion of thoſe men that are very hairy, that *Ariſtotle* hath; ἡ δασύτης, σημεῖον πολλῆς περιττώματος ἐστι. διὸ καὶ ἐπὶ ἀνδρῶν οἱ δασεῖς ἀφροδισιαστικοί, καὶ πολύσπερμοί εἰσιν ἐπὶ πλεῖον. Hairines, ſaith he, is a ſigne of the abundance of Excrements: And for this reaſon, thoſe men that are hairy, are fuller of ſeed, & therefore more addicted to *Venery*, then thoſe that are ſmooth. As it is alſo obſerved in the Hare, who being extreame hairy, as having only among all other living creatures, haire alſo on the ball of his feet, is withall accounted one of the moſt luſtfull creatures that is. Jo. Bapt. Porta. Polemon.

On the contrary a woman cannot endure a man that hath but little Beard; not ſo much, for that they are commonly cold and impotent, as that, ſo much reſembling Eunuches, they are for the moſt part inclined to baſeneſſe, cruelty, and deceitfulneſſe. Such a one, as *Plato* reports, was *Melitus Pitheus*, that was *Socrates* his falſe accuſer, and in regard of that very thing

thing excepted against by *Socrates*.

But this is then found most true, when they are leane withall, and have thin, hollow, shriveled Cheekes. For, as the Physiognomists say, these markes denote a man to be of a filthy, lustfull disposition; and that by reason of the Imaginative Faculty being depraved: but withall, Envious, Crafty, and consequently a knave; according to the doctrine of the Philosopher, πανουργία, δεινότης οὐκ ἐπαινετή ἐστι.

Adamant. Porta.

in Physiogni.

Their Extraction and Descent are things also very considerable; as well for that children may have the same Temperature both of the Principall parts, as also of those that serve for Generation, that their Parents have: as also by reason of bad discipline, & ill example. We might also adde to these, the milk of the nurse, which as *Phavorinus* affirmes, is of very great force, either in correcting, or corrupting as well the manners of the mind, as the Constitution of the Body: for as much as those alwaies follow the Temperature of the Body. And of this opinion the Poet also seemes to be, where he brings in *Dido*, reproaching *Æneas* with his Education,

Aul Gellius. l. 12. Noct. Attic c. 2.

cation, and thus upbraiding him with his cruelty.

Non tibi Diva parens, generis nec Dardanus autor, Æneid. 4.
Perfide: sed duris genuit te cautibus horrens
Caucasus; Hircanæq; admôrunt ubera Tigres.
No Goddesse brought thee forth: nor canst thou be
Deriv'd, false man, from Trojan Ancestry.
But thou, from some hard, unrelenting Rocke
Descended art; and *Tigers* gave thee suck.

Michael Scotus, discoursing on this point, reports that he had seen a child that had been nursed up by a sow: who when he was now grown to some bignes, would eat immoderately, as Hogs doe; and delighted very much to tumble and wallow up and downe in durty places. And he tells a story of another, that had been brought up by a shee-goat, who in his going skipped after the manner of Goats, and would ever be pilling and eating the barke of Trees.

Veget. l. 1. c. 2.

Hippocrates, *Ptolomy*, and *Vegetius*, affirme that the Aire, Climat, and place of their Birth are of very great consideration in this particular: *Et Plaga Cœli, non solùm ad robur Corporis, sed etiam Animorum facit*, saith *Vegetius*: The Climat conduceth much, not only to the strength and perfect Temperature of the Body, but of the mind also, and its faculties. And indeed we see commonly that the Germans are great Drinkers, the Spaniards proud, the English deceitfull, the French unconstant, the Athenians witty, the Thracians dull, the Sarmatians Chast, but the Neopolitans, Asians, Africans, and Ægyptians, very lascivious and addicted to *Venery*. And *Ovid* makes the Thracians also beare them company, when he speakes thus of *Terem*.

* Translated by G. S.

Digna quidem facies; ast hunc innata libido
Extimulat; pronumq; genus regionibus illis
In Venerem: & flagrat vitio gentisq; suoq;.

* Her face was excellent: But inbred lust
Inrag'd his blood; to which those
Climes are prone;
Stung by his Countries Fury, and his
owne.

But

But these signes are very uncertaine, and meerely conjecturall: For, as *Apuleius* saies, *Apud socordissimos Scythas Anacharsis sapiens natus est: & apud Athenienses, Melecides fatuus:* The wise *Anacharsis* was descended from the dull heavy Scythian: and Athens brought forth *Melecides*, a Foole.

But what shall we say to that story of a litle blind Dog in Italy in the time of the Emperour *Justinian*, who, as *Nicephorus* reports it, was able by certaine signes to give notice of such persons as were any way touched with unchast desires? Or the Bird *Porphyrion*, mentioned by *Dupreau*, *in Anno* 563, that would make as though she would strangle her selfe, if she but perceived an Amorous or an adulterous person within her Masters house? Or to the *Water of Triall*, used by the ancient Hebrewes, for to prove whether a married woman had been dishonest or no: Of which water an unchast woman had no sooner tasted, but she began presently to be very dry; whereas on the contrary, if the suspicion were unjust, she thereby recovered a more perfect state of

Nicephl. 17. c. 34.

P. Belon.

health then before. And lastly to another Fountaine, the vertue whereof was such, that if any unchast woman touched it, the water would burne her flesh; but did no hurt at all to those women that were chast. Which *Gangolphe*, wife to a certaine *Burgonian*, supposing to be fabulous, for the satisfaction of her Husband, who had but just cause to be jealous, would needs one day thrust her arme into the Fountain: but she presently drew it forth againe, all scorched and burnt? What shall we say (I say) to all these, but only that God hath given to many things such hidden qualities, as that the most learned Philosopher can render no sound evident reason of them. *Naturæ rerum vis atq; Majestas in omnibus momentis fide caret*: saith *Pliny*: In all things of strange and miraculous production, the power and Majesty of Nature transcends all beliefe.

Fulgos. l. 8. Ebor. tit. de absol. reor.

Plin. l. 7. c. 1.

Multa tegit sacro involucro Natura; neq; ullis
Fas est scire quidem mortalibus omnia. Multa
Admirare modò, nec non venerarè; neq; ille

Lucretius.

Inquirat

Inquires, quæ sunt Artanis proxima. Namq;
In manibus quæ sunt, hæc nos vix scire putandum est.
Est procul à nobis adeò præsentia veri.

Wise Nature many things with mists doth vaile:
And then decrees, mans knowledge here shall faile.
Her secrets, of our wonder then must be
The Object, not our curiosity.
We scarcely know the things before our eyes.
So darke, and hidden are truths Mysteries.

It is much more easy to shew a reason of the discovering of unchast persons by the stones in their Rings, or other Iewels: which are thought to change their colour, and become obscure, darke, and pale, by reason of those vapours, that arise from the unchast lustfull bodies of those that weare them: an experience whereof I my selfe have seen in the *Eranos*, or *Turquois* stone. Lemni. de occul. nat. mir. c. 30.

The Genethliacall Astrologers have other signes, more subtle, though perhaps not much more certaine; which they take Prol. Centil. prop. 51. Iul. Firm.

from the Horoscope. They say, that if one be borne when *Mars* and *Venus* are in conjunction, he will undoubtedly be inclined to Love and Erotique Melancholy; but perhaps much to his owne dammage. For if the Sunne rise, under the Conjunction of these two Planets, he will not be

Felicior Astro
Martis; ut in laqueos non incidat.

Pol. l. 2. c. 9.

Aristotle, in his *Politicks*, will have the meaning of this to be, that Martialists, and men of warre, are easily taken Prisoners by *Cupid*: φάινονται καταχωλιοὶ πάντες οἱ τοιοῦτοι εἰς ὁμιλίαν: All these kind of men (saith he,) are very prone to *Venery*. And the Physitians say, that the Astrologers, by *Venus*, understand Phlegme; or rather Blood; and by *Mars*, Choler: For *Mars* is hot and dry; and *Venus* moist: which two Complexions, being met together, doe make the persons enclined to mutuall Love. The same judgement doe they give of him that is borne, when *Venus* is in *Leo*; or when the *Moon*, and *Venus* doe mutually aspect each other: or else when *Jupiter*

Ficin. c. 9. orat. 7. in conv. Plat. Franc. Valler. Observ. 7. l. 2. Equi. c. 2. l. 4. de nat. Amor.

ter is in a Trine, or Sextile aſpect with the Sunne, or *Mercury*; eſpecially if it happen on the ſecond, or fifteenth day of the Moon.

But there is no great heed to be taken, what theſe men ſay, who are for the moſt part (in the opinion of S. *Auguſtin*) meere Cheaters and Impoſtors: as you may ſee proved at large by *Ioan. Picus Mirandula*, in his 12 bookes that he hath written againſt Iudiciary Aſtrologers, being moved thereto, becauſe that one of them, named *Bulanus*, had caſt his Nativity, and told him that he ſhould live but 34 yeares: which indeed afterwards fell out accordingly. In which bookes of his, he ſeemes to have comprehended all that can be ſaid againſt theſe *Fumi venditores*: and he hath alſo been ſeconded by his Nephew *Franciſcus Io: Picus*, in his bookes, *De Prænot.* and many other Moderne writers.

S. Aug. confeſ. l. 7. c. 6. & l. 2. de Doctr. chriſt. c. 21

Cardan. Aph. 63. Segm. 1. Aph. Aſtro.

Iul. Syren. l. de Fato. Miran. l. 22. 23. 24. M. Medina. l. de rect. in Deum fide. c. l. Vultur. l. 3. de art. Mil. c. 1.

Nevertheleſſe, ſeeing that *Galen*, the Prince of Rationall Phyſitians, *Lib. 3. de Dieb. Decret. cap. 5. & 6.* ſeemes to attribute great vertue to the Influences of the Planets over ſublunary bodies, and di-

vides them, as the Aſtrologers doe, into Influences *Benigne*, & *Maligne*. And becauſe that many endeavour to prove, that no man can be a good Phyſitian, without the knowledge of Genethliacall Aſtrology, which, they ſay, is grounded on experience, as Phyſicke is; and hath its Aphoriſmes, as certaine, as any our Faculty hath: And on the other ſide againe, there are ſome that over-ſuperſtitiouſly abhorre the very name of an Aſtrologer; accounting them to be meere Magitians and Conjurers: I thinke it fit ſo farre to juſtify this Art, as to ſhew the certainty and profit of it, which I ſhall doe in the enſueing Chapter, and withall ſhall ſhew, what uſe it hath in Phyſicke: ſince that *Hippocrates* ſaies, that Phyſick and Aſtronomy are ſiſters, and Both daughters of one and the ſame Father, *Apollo*.

CAP.

CHAP. XXI.

Whether or no, by Astrology, a Man may know such as are inclined to Love-Melancholy.

ASTrology, as it is defined by some Philosophers, is a Part of Naturall Philosophy, discoursing of the Starres and their motion and Influences: and was found out at first by one *Atlinus*, who for this cause was surnamed, *Solis Filius*: or else, as some others will have it, by *Mercury*; or his Grandfather *Atlas*, who, for this reason, is fained by the Poets to beare up the Heavens with his shoulders. *Servius*, on the sixth of *Virgils Eclogues*, attributes the glory of this Invention to *Prometheus*; *Pliny*, to the Phœnicians; or else to *Iupiter Belus*: and *Diodorus Siculus*, to the Ægyptians; who were first instructed in this science, by the Patriarch *Abraham*, (as *Iosephus* in his Iewish Antiquities

Arist. 1. Phys. c. 2. Fonsec. 2. Met. c. 3. q. 3. Pol. Virg. de Invent. l. 17. c. 17. S. Aug. l. 18. de Civ. Dei. Plin. l. 1. c. 15. & 16. Diod. Sicul. l. 4.

tiquities affirmes:) who, by considering the glory and beauty of the Heavens, so richly adorned and bespangled with so innumerable a company of starres, was stirred up to the Contemplation also of the Divine power and goodnesse and Providence: as afterwards, in imitation of him, diverse other Philosophers also have been. For Astrology, saith *Plato in Timæo, & in Legib.* recalls the minds of men from Impiety and Atheisme, unto Religion, and the knowledge of one true God, the First Mover, and Principle of all things. And for this cause, Astrology is called by diverse Authors Naturall Theology; and *Ptolomy* affirmes it to be the way and Path that leadeth to the knowledge of one God.

Procl. in Cic. de nat. Deor.

Clau. Præfat. in Io. de Sacrob. Pet. de Alliac. in conc. Theol. & Astron.

It is commonly divided into Astronomy, or Theoreticall Astrology; and Iudiciary, Prognosticall, Conjecturall Astrology, or Practicall Astronomy: which is againe of Three Sorts. The first is that which foretells the changes and vicissitudes of things; as Raine, Floods, Winds, Faire-weather, Drouth, Pestilence, health, death, peace, warre & the like. The

cond delivers the Method and order of roceeding in erecting Figures, and caſting Nativities; and is therefore called, Gethliacall. The third and laſt teacheth ow to make choice of times to begin Buildings, Iourneys, Suits of Law, &c. which is too ſuperſtitiouſly obſerved and aught by diverſe Phyſitians; as namely, *P. Aponenſis*, *Paracelſus*, *Arnaldus de villa nova*, *Dariot*, and others. Notwithſtanding *Hippocrates*, and *Galen*, with diverſe other learned men, both Philoſophers and Phyſitians, confound Iudiciary, or conjecturall Aſtrology, with Aſtronomy: for that the Predictions are grounded on the Courſe, Motion, Conjunctions, Oppoſitions, and Diverſe Aſpects of the ſtarres; all which Aſtronomy teacheth.

L. de aer, loc. & aq. Gal. l. 3. de dieb. decret Delrio l. 4. c. 3. q. 1. diſq. mag.

Now *Magard*, and many other learned Phyſitians and Aſtrologers maintaine, (according to the doctrine of *Ariſtotle*) that the ſtarres worke not upon ſublunary Bodies, but only by their Heat and Motion. *Cælum*, (ſaies he,) *in hæc inferiora agit, mediante Lumine, & Motu.* And they ſay, that whatever *Hippocrates*, *Plato*, or *Avicen* have ſaid, concerning Aſtrology

Lib. 2. Epiſt. 1. & l. 15. ep. 5. Phyſ. l. 8. & l. 2. de gen. & cor. & 1. de Cælo.

ſtrology, muſt be underſtood as ſpoken of Aſtronomy: in like manner as *Celſus* takes the Heaven, for the Aire, in imitation of the Poets: And *Avicen*, by the Caleſtiall powers, underſtands, *Certam & Præfinitam Qualitatum primarum Menſuram, & Cœleſtium ſyderum acceſſu & receſſu progenitam*; A certain Proportion and meaſure of the Primary Qualities, produced by the Motion of the ſtarres; which he calls, *Occult*; becauſe that we cannot have any perfect knowledge of it, no more, then of the manner how the Elements are mixed in the conſtitution of ſublunary Bodies; as *Averroes* ſaith.

Iohn Taxil, a French writer, being very much offended with a certaine ſcrupulous Bigot, that had taxed him of errour and impiety in his Cometology; hath put forth a learned tract of Aſtronomy, which he dedicates to M^lieur *du Vair*: where he proves out of *Thomas Aquinas*, that as a Phyſitian can judge of the Goodneſſe of the underſtanding, by the Complexion and Temperature of the Braine, as by the Immediate cauſe: In like manner may an Aſtrologer, by meanes of the Cæleſtiall motions

Aquin. l. 3. cont. gent. c. 54. 84. & 86.

motions, as by the Remote cause, judge of the Disposition. And thence he concludes, that Astrologers oftimes hit right in their Predictions concerning the Manners of men; yet still without imposing any necessity on Future events, which may diverse waies be hindred. And this is the opinion also of *M. Delrio*, who affirmes in his *Disquis. Mag. Lib. 6. cap. 2. q. 1.* that, *Astrologiæ illa species non est superstitiosa, si tantum profitetur opinionem, seu suspitionem oppositi. v. g. suspitio est hunc puerum fore talem; inclinabitur ad hæc; Horoscopus illi talia portendit &c. Licet enim nobis metuere, aut suspicari similia, neq; ullum peccatum in hac Observationis cautione versatur; qua est Portio quædam Prudentiæ, & ideò secundum se Bona.* This kind of Astrology is not superstitious, if it only pretend an opinion or suspition of such and such Accidents, as may befall a man. As for example; if it be only proposed thus: that there is a suspition, that a Child will be thus, or thus; or he shall be inclined to these things; or the starres portend, that such things shall befall him; &c. For in these cases, we may lawfully feare,

or

or ſuſpect, that ſuch may fall out, and therefore it can be no ſinne at all, if we ſtudy to prevent them: it being a great point of wiſdome to be cautelous; and therefore in it ſelfe good. *Cardinall Tolet* repeats almoſt the ſame words, in his *Lib.4.Inſtruct.Sacerd.cap.15.* For it cannot be concluded from hence, that Aſtrologers doe impugne the freedome of the Will: ſeeing that the Pagans themſelves never thought, that the ſtarres did Inforce our will; but rather, that a wiſe man had power to rule the Starres.

Ptol.Cent, l.1.quadr. c.3.

But the Aſtrologers ſay, that the ſtarres may move our will, *Indirectâ motione, id eſt, remotè, & ex accidente: eam inclinando interventu Organorum corporis, & potentiarum ei inhærentium.* That is to ſay, Indirectly, and by Accident; working upon it by the mediation of the Organs and faculties of the Body. *Aſtra non cogunt,* (ſaith *Iunctinus, in ſpec. Aſtrol.*) The ſtarres have no coactive power over us.

Hac diſtinctione manifeſtum eſt, quantum errârint Neoterici, neſcientes diſtinguere hoc nomen Aſtrologiæ. Omnes enim S. Scripturæ Autoritates, & omnes ferè leges

leges adversantur opinioni Stoicæ, & Prisicianistæ; & non huic Astrologiæ, à S. Theologis decantatæ, & quam S. Canones concessêre. Can. non licet 26. q. 5. gios. in verb. propter. Medi. apol. l. c. 2.

We conclude then, with *Rodericus à Castro*, that Iudiciary Astrology is of two sorts, Naturall, and Artificiall, or Imaginary: and these two differ from each other in three things. In the first place, the Naturall or Physicall Astrology, observes the Naturall Influences and Impressions of the Starres; such as may be proved by Sense, and Naturall demonstration: But the Artificiall forgeth certaine Influences of Constellations and Imaginary Aspects, which they call Occult Properties; because they cannot be proved, neither by Demonstration, nor experience: As when they say, that those that are born under *Venus* will be Amorous, when they come to ripenesse of yeares; under *Mars*, Cholericke; under *Mercury*, Eloquent; under *Luna* Fooles; under *Capricorne*, Kings: &c.

In the second place, Naturall Astrology beleeves, that the Vertues and influences of the starres have no power to work on

on our minds, but only by Accident, and Indirectly, and that by reason of the Sympathy that is betwixt it, and the Body; which is also the reason why the Manners of the mind doe follow the Temperature of the Body.

Lastly Physicall, or Naturall Astrology undertakes not to foretell certainly and precisely Particular events, as doth the Imaginary: by which *Iulius Cæsar* had it foretold him, that he should not outlive the Ides of March: *Æschilus* the Poets that he should dye by a blow on his head: *Nero*, that he should be Emperour; but that he should also be the bloody murtherer of his owne Mother *Agrippina*: that *Asicletarion* should be torne in pieces, and eaten by dogs: that *Galba*, *Vitellius*, and *Tiberius* should be Emperours.

Sueton. in Cæs. Ner. & Domit. Val. Max. l. 8. c. 11. Volat. l. 13. Plin. l. 10. c. 3. Tacit. an. l. 14.

All which are Events, that depend either on Fortune; that is to say, on no certaine Determinate cause; or else on our owne wills, over which the Starres have no more power, then they have over the understanding, on which the will depend. But, which is worse then this, these Iudiciary Astrologers attribute to the Starres

Starres the power of working miracles, and a thousand such like superstitious follies. And sometimes also, under the pretext of Iudiciary Astrology, they impiously meddle with the black Arts: which caused Pope *Sixtus Quintus* to thunder out his Excommunication against Iudiciary Astrology, and all those that professed any such Mathematicall Arts.

Keeping my selfe therefore to the Doctrine of Catholique Church, to the censure whereof I submit all my writings; (notwithstanding that *Cardan* confidently affirmes, that it is easier to know by Iudiciary Astrology, the Passions and Affections of men, then to foretell winds, raine, and haile; because that the houre of a childs nativity may more certainely be knowne, then that of the gathering together of so many vapours, and their *exhalations*, or evaporation:) my opinion is, that by judiciary Astrology it cannot bee knowne, whether or no such a one is subject to such and such Passions, and therefore not to love, or Erotique Melancholy. For as *Ptolomy* saies, *Soli Divino Numine afflati, prædicunt Futura Particularia:* Aphor. 27. segm. 5. Aph. Astr. Centil. prop. 1.

None can foretell Particular events, but those only that have this gift by Divine Inspiration. For otherwise, why might not these Wizards, as well foresee the unlawfull dealing and fowle play of their owne wives and Daughters; which yet they are as ignorant of, as the simplest and most unlettered man that is. For which S. *Thomas More* wittily jeeres them in an Epigram of his.

Astra tibi Æthereo pandunt sese omnia vati,
Omnibus & quæ sunt Fata futura monent.
Omnibus at uxor quòd se tua publicat, id te,
Astra, licèt videant omnia, nulla monent.

The Starres, to thee, their Prophet, doe reveale
The Fates of all: and nought from thee conceale.
Yet though thy wifes falfe play the Starres All see,
There's none of them so kind, to tell it thee.

And

And for answer to all those instances before alleadged, for the certainty of Astrologicall Predictions, we say, with the Poet *Euripides*, that these kind of Fellowes are furnished with lies at all times, and very seldome tell the truth; being, as the Epigrammatist stiles them, the Sonnes of Impudence and Rashnesse, and nursed up by Folly. In Iphigen.

Ὑμίας ἀφροσύνη μαιώσατο, τόλμα δ' ἔτικτε τλήμονας. οὐδ' ἐδίην εἰδότας ἀκλείην. Leonid. in Anthol.

CHAP. XXII.

Whether, or no, by Physiognomy, and Chiromancy, a man may know one to be Inclined to Love.

GAlen, relying upon the Authority of *Hippocrates*, affirmes, that those men that take upon them to professe the Art of Physicke, without the perfect knowledge of Physiognomy, are as it were in Lib. de cub. ægror.

perpetuall darkneſſe, and commit many groſſe Abſurdities & Errors: For as much as Phyſiognomy is a part of Semioticall Medicine, which the Naturaliſts divide into Metopoſcopy, Chiromancy, and Particular Phyſiognomy. Now of all theſe kinds, the firſt is the moſt certaine, becauſe that the Face is, as it were, the Epitome, Index, and picture of the ſoule, repreſenting by its diverſe Characters an extract of all the Titles of its Nobleneſſe: And is therefore placed in the Frontiſpice of this Fabricke of our body, to the end it may be knowne, that there ſhe keeps her Court, and chiefeſt Reſidence. *Animi eſt omnis actio: & Imago Animi vultus eſt.* The Soule is the Original cauſe and Principle of all our motions and actions: and the Face is the Image of the ſoule. *Indices oculi*, ſaith *Tully*, *quos Natura dedit, ut Equo, & Leoni ſetas, caudam, Aures, ad motus declarandos.* And therefore *Alexander Aphrodiſæus* calls the eyes, τὰ τῆς ψυχῆς κάτοπτρα, the looking-glaſſes of the ſoule. It ſeemes, ſaith *Plotinus*, that whatſoever is Faire and Beautifull, is alſo Good; for both theſe the Greeks expreſſe

Lib. 3. de orat.

presse by one and the same name, τὸ καλὸν: as if, saith he, the externall beauty of the Body, depended on the Internall Forme. And therefore the Ancient Greeks, considering this, accounted only those men that were of a Beautifull and comely Aspect, to be worthy of the Crowne and Scepter.

Πρῶτον μὲν εἶδος ἄξιον τυραννίδος.

And they prove this their opinion by the Examples of *Priamus*, *Achilles*, *Saul*, *Cyrus*, *Darius*, *Alexander*, *Augustus*, *Hecuba*, *Andromache*, *Esther*, and many others, in whom the Beauty and Perfection of the Soule, was attended on by that also of the Body: because that the beauty of the Body depends on the goodnesse of the Constitution and Temperature, according to *Galen*. Now it is agreed on, on all sides in our Schooles, that a good and commendable complexion, is oftimes the cause of the Laudable Actions of the Body; and consequently of those also of the Mind. *Multa enim in Corpore existunt, quæ acuant mentem: multa quæ obtundant.* Lib. 1. de San. tuend.

Saith *Tully Tuſcul.* 1. There are many things in the Body that conduce much to the ſharpening of the Mind and understanding: and there be alſo many things that dull it. And therefore *Hippocrates* in his *Epidemicks lib.* 6. *Sect.* 5. is of opinion, that it imports much to Wiſedome, to be Leane: συμφέρει γὰρ ἀσαρκίη πρὸς τὸ φρονίμως ἔχειν. For thoſe that are over-fat, ſaies *Galen*, have their ſoule as it were buried in a heape of durt; and therefore ſuch men are commonly heavy, and dull as a brute beaſt. *Homer* alſo ſpeaking of *Therſites*, that notorious Buffoon, whom *Achilles* ſlew with a boxe on the eare, deſcribes him to be ill-favoured, of a ridiculous dwarfe-like ſtature, with a ſharpe little head, (ὀξὺς) intimating unto us, that ſuch men are generally Miſchievous, Envious, Impudent, and vaine-glorious fellowes. So *Saluſt* alſo notes *Catiline* for his Deformity, and Baſeneſſe of Conditions; and the ill-favoured lookes of *Julian* the Apoſtate, was an Evident Argument of his Accurſed Life.

Exhort. ad Bon. diſc. Lib. 1. de ſan. tuend, L. 4. de Plac.

Epidem. l. 3. ſect. 5.

On the contrary, we ſee commonly that, as *Hippocrates* obſerves, thoſe that

drawl

drawle out their words, and ſtammer in their ſpeech; τραυλοὶ, ψιθυρίζοντες, are of a good Nature. And agen, thoſe that have little, dry, hollow eyes, with a long thin wrinkled viſage, are lewd, crafty, ſlanderous, envious, covetous, treacherous, ſacrilegious raſcally fellowes: Eſpecially, if they are wont to looke very ſtedfaſtly on any thing, and uſe to bite their lips when they are thinking of their buſineſſe: But above all, if they have but little beard. Ariſtot. Polem. Porta.

Poco barba, & men Colore:
Sotto 'l ciel non è peggiore.
Saies the *Italian*;

He that has but litle beard on his face, and leſſe colour; there cannot poſſibly bee found a worſe complexion then his. And ſuch a one is that Villaine *Melitus Pitheus*, the falſe accuſer of *Socrates*, deſcribed to be in *Plato*. In Eutyph.

Yet notwithſtanding all that I have ſaid, I would not have any man preſently conclude from theſe ſignes, on any mans complexion, as if they were alwaies ne-

cessarily true For *Alcibiades*, who was the most beautiful & comeliest young mã in his time, was notwithstanding a very vitious and envious person. And on the contrary the wise *Socrates*, notwithstanding that he had a very ill favoured countenance, and was also bald-headed, hairy all over his body, and flat-nosed; yet was he pronounced by the Oracle of *Apollo*, to be the Patterne of Fortitude, Prudence and Temperance; notwithstanding that he was often sought unto, and tempted by women: as *Tully* reports it of him, in his booke *De Fato*. *Cùm Socrates videret uxores in se jurgantes, & ille eas deridebat; quòd propter se, fœdissimum hominem, simis narribus, recalvâ fronte, pilosis humeris repandis cruribus, discreparent*. Not but that he was Naturally inclined to Lust; as *Zopyrus*, that famous Physiognomist judged of him, and as himselfe ingenuously confessed: but that by Morall Philosophy he had corrected the bad Inclinations of his owne nature.

Physiog. c. 1. & 4. Now all Physiognomy is grounded, as *Aristotle* saies, on the Sympathy that is betwixt the Body and the Mind. ἡ τῆς ψυ-

χῆς

χῆς ἕξις ἀλλοιουμένη, συναλλοιοῖ τὴν τοῦ σώματος μορφήν. πάλιν τε ἡ τοῦ σώματος μορφὴ ἀλλοιουμένη, συναλλοιοῖ τὴν τῆς ψυχῆς ἕξιν. The Habit of the mind being altered, causeth an alteration also in the Body: and so the contrary. For, as the same Authour elsewhere concludes, if the manners of the mind did not all depend on the Temperature of the Body; in vaine should the Physitian attempt, with all his Medicines and Helleborismes, the cure of those that are sicke of Love, or any the like Passions. Not that I would have you thinke, that these Physiognomicall signes doe alwaies necessarily discover the Passions and Affections of the mind, but only for the most part, and Probably.

Besides, all Physiognomists affirme, that we ought not peremptorily to conclude any thing, from the disposition or Temperature of any one part alone: but wee must compare diverse signes together, & so give judgement accordingly: yet still with this Proviso, that we extend not the Iurisdiction of this Science any farther then to those Passions that are Naturall to Men, as Anger, Lust, &c. and not to such things

things as are of Free Election, as to be an Astrologer, Physitian, Lawyer, or the like.

We conclude then, that a man may know by Physiognomy, not onely those that are actually possest with this Malady of Love, or Erotique Melancholy; but also those that are Inclined, or subject unto it. For if I see a man that is Hot, Hairy, high-coloured, with a black thick curled head of haire, great veines, & a big voice: I dare be bold to say, that that man hath a hot and dry Liver, and his Generative parts are also of the same Temper; & that consequently he is inclined to lustfull desires: But I shall be bold to affirme it more confidently, if he be also Bald withall, as was *Socrates*, *Galba*, *Vitellius*, *Otho*, *Domitian*, and *Iulius Cæsar*; (of whom it was once spoken thus by one at Rome. *Vrbani, servate uxores; nam Mœchum calvum adducimus*: Citizens, looke well to your Wiues; for we have brought with us a Bald Whoremaster.) Or else, if hee have litle Eares, a great Nose, thick weak thighes, over-hanging Eye-browes, or is flat-nosed; as *Socrates* was. *Valesius de Taranta*, the most famous Physitian of his Age

Gal. in Microt.
Arist. 3. de gen. c. 1. & Probl. 2. sect. 4. & 26. Sect. 10.
Sueton.
Arist. c. 6. Physiogn. Probl. 19. sect 4.
Cap. ult. l. 2. meth. Med.

Age, obserues the chapping of the Lips in Women to be a signe of their Inclination to this Malady: for that it denotes the Intemperate Heat of the Matrix, *Quæ appetit* (to use his own words) *semen, tanquam Terra rorem.* And *Levinus Lemnius* affirmes the same of those persons that are Lame, and Cripples: which is the Opinion also of *Athenæus*, and *Theocritus* his Scholiast, who affirmes this to be the reason, which moved the *Amazons* to make their Children Cripples: Notwithstanding *Hippocrates*, an Author of greater credit then either of these, gives us other more probable reasons for it. Lib. 2. de occult. Nat Mir. c. 26. Lib. de Aretic.

Aristotle in his *Lib. 2. de Gener. Animal. cap. 7.* will have the Eyes also to bee very considerable in these Predictions: ὅτι, ὁ περὶ τοὺς ὀφθαλμοὺς τόπος, σπερματικώτατος τῶν περὶ τὴν κεφαλήν ἐστι: because, saith he, the Eye is the most Spermaticall part about the Head. And indeed the *Wiseman* knew an Adulterous Woman by her eyes better, and with more assurance, then any man can by the Hand: which cannot, as *Averroës* saith, denote the Disposition of the Body more particularly, then any other Lib. 2. col. c. 4. & 6.

ther of the Members, and consequently neither our Affections nor Passions, any otherwise then by the beating of the Arteries in the Wrist; or else perhaps by the figure of the Hand: according to which, some wil undertake to guesse at the Temperature of the Liver: Among which is *Avicen*, and *Rhasis*, who by the greatnesse of the Fingers, pretend to give a guesse at that of the Liver, and endeavour to confirme this their conjecture both by reasons, and Experience. For the Veines, being derived from the Liver, as from their *Principium Radicationis & Dispensationis*; (for as *Hippocrates lib. de Alimen.* affirmes, ῥίζωσις φλεβῶν ἧπαρ, The Liver is the Root, from whence all the Veines doe spring:) and being united, and meeting together in the Hand; they are the cause of that Mutuall and Reciprocall sympathy that there is betwixt these two parts. And so by consequent, the Temperature of the Liver will appeare more evidently in the Hand, then in many other of the parts of the Body. Besides, the greatnesse of the Fingers is an Argument of the greater Quantity of Matter, which is communicated

Fen. 2. l. 1. doct. 3. c. 1. & Fen. 14 l. 3. tr. 1.

Th a Vega cap. 8. Art. Med.

nicated by the Liver to the extreame parts of the Body, and also of the greatneſſe of the Liver it ſelfe. Now thoſe that have a great Liver, are for the moſt part given to Gluttony; and Gluttons, we know are generally addicted to Venery and Laſciviouſneſſe.

But this Art of Chiromancy, hath been ſo ſtrangely infected with Superſtition, Deceit, Cheating, and (if I durſt ſay ſo) with Magick alſo; that the Canoniſts, and of late yeares, Pope *Sixtus Quintus*, have beene conſtrained utterly to condemne it. So that now, no man profeſſeth publikely this Cheating Art, but Theeues, Rogues, and beggerly Raſcals; which are now every where knowne by the name of Bohemians, Egyptians, and Caramaras; and firſt came into theſe parts of Europe, about the yeare 1417. as *G. Dupreau*, *Albertus Krantz*, and *Polidor Virgil* report.

C. illud. 26 q. 2. Tol. Sacerd. inſtr. c. 15. l. 4

Krant. l. 11 P. Virg. l. 7. de invent. rer.

CAP.

CAP. XXIII.

Whether or no, by Magick a Man may know any one to be in Love.

THere have not been wanting some, that out of those words of *Plato*, in *Convivio*, where hee saies, that Love is δεινὸς θεὸς καὶ φαρμακεύς, a great Magician and Inchanter, have beene bold impiously to maintaine, that this disease of Love can neither be found out, nor cured, without the use of Magick. But this opinion of theirs I shall hereafter in a more convenient place examin, only telling you here, that as there are some Stomacks of so ill a Complexion, as that they corrupt the best Meats, in stead of digesting them: so are there some men of so malicious and virulent a disposition, as that they will not stick to deprave and corrupt the meaning of

of the writings of the most Authentique Authors.

It is true indeed, that there are two kindes of Magick: the one Naturall, and the other Artificiall. By the former of these we understand, an Exact and Perfect knowledge of the Secrets of Nature; which makes us able to Prognosticate and foretell Future Events, by the knowledge of things Past, and Present. And this is that Magick which is stiled by *Hippocrates*, in *Prognost. & Epidem.* the Sister of Medicine; as being both of them Daughters of one Father, *Apollo*. ἰητρικὴ καὶ καὶ μαντικὴ, καὶ πάντη ξυγγενεῖς εἰσιν· ἐπειδὴ καὶ τῶν δύο τεχνέων πατὴρ εἷς Ἀπόλλων.

But the Artificiall, whether it be Operative, or Divinative, is most abominable, and utterly forbidden by all Lawes, both Divine and Humane.

Professors of this Impious Art were of old, *Numa Pompilius*, *Zoroaster*, *Pythagoras*, *Hostanus Procones*, *Democritus*, the *Ægyptian Priests*, the *Persian Magi*, and the *French Druides*: and at this present time, as they say, the *Jewish Rabbins*. This Accursed Art comprehends within it a

Thousand

Thousand other kinds, reckoned up by the Canonists, *Cap. Illud. 26. q 2 seq., & Cap. Igitur, & seq, q, 3.* and also by *Giraldus, Franciscus Venetus, Polydor Virgil, Veckerus, Delrio*, and Others.

We have also sometimes among our silly Wenches some, that out of a foolish curiosity they have, must needs be putting in practise some of these Feats that they have receaved by Tradition from their Mother perhaps, or Nurse; & so, not thinking forsooth to doe any harme, as they hope, they Paganize it to their own Damnation. For it is most certaine that Botanomancy, which is done by the noise or crackling that Kneeholme, Box, or Bay-leaves make, when they are crushed betwixt ones hands, or cast into the Fire, was of old in use among the Pagans, who were wont to bruise Poppy flowres betwixt their hands, by this meanes thinking to know their Loves: And for this cause *Theocritus* cals this hearb τηλέφιλον, *quasi* δηλέφιλον, as if we should say, Tel-love.

Oionoscopy is a kind of Divination that is performed by the observing of certaine Birds, as Magpies, Crowes, Ravens, Sparrowes

rowes, Owles, and all those other kindes of Birds which they call, *Oscines*. To which kinde of Divination wee may also referre those *Auguria*, so much in use among the Ancient Heathens: and infine conclude with the Poet *Pacuvius* concerning these Bird-masters, who saies thus of them.

Istis, qui ex alieno Iecore intelligunt:
Plusq; ex Alieno Iecore intelligunt, quàm ex suo,
Magis audiendum, quàm auscultandum censeo.

Those men, saith he, that peepe into the Entrals of Beasts, and understand more thence, then from their own Insides; I think they are to be heard onely, rather then hearkened to.

Theocritus in his *Idyllia*, makes mention of the Art of Coscinomancy, which is to be done with a Sive, or Search made of Haire: and some others of Cleromancy, by the chance or hazard of Fortune, which they call *Prenestine*. Others speake also of another kinde of Divination, by the o-

pening of a Booke at all adventures: and this was called the Valentinian Chance, and by some *Sortes Virgiliana*: of which the Emperour *Adrian* was wont to make very much use. I shall omit to speak here of Astragalomancy, that was done with Huckle bones; Ceromancy, and all other such like fooleries: and conclude, that no man ought to have recourse unto the Professors of them, either for the finding out, or curing of this Malady, but rather to a skilfull and discreet Physitian.

CAP. XXIV.

Whether or no by Oniromancy, *or the Interpretation of Dreames, one may knowe those that are in Love.*

Macrobius upon *Tullies somnium Scipionis*, and *Hugo de S. Victore*, make five kindes of Dreames: but S. *Gregory* in his Morals, *lib.* 8. *cap.* 16. *&* *lib.* 4. *Dial.*

Dial. cap. 4. will have them to be five. *Tertullian* restraines them to Three sorts, and *Hippocrates* acknowledges but Two; and those are, either Divine, or Naturall. Now if we should comprehend the Animall, under the Naturall, and the Diabolicall, under the Divine; it were an easie matter to reconcile the differences of these Authors severall Opinions. Notwithstanding *Aristotle*, and *Petronius* will not acknowledge the Divine at all.

Somnia quæ mentes ludunt volitantibus umbris,
Non delubra Deûm, nec ab Æthere lumina mittunt:
Sed sibi quisq; facit. Nam cum prostrata sopore
Languent Membra; Quies, & Mens sine pondere ludit;
Scribit Amatori Meretrix, dat Adultera numos.

Our Dreames are not upon our slumbers throwne
By th' Gods: Each one's the Author of his owne.
For when the Soule's wrapt in a gentle Trance,

Wantons dreame ore their former dalliance: &c.

The reaſons that he brings to prove, that no Dreames are Divine, are in my Opinion of no validity at all, if a Man but examine them throughly: However, his authority is of leſſe moment and force, then that of *Moſes*; which is alſo ſeconded both by *Hippocrates*, and *Homer*; who affirmes, that

ὄναϱ ἐκ Διός ἐστι.

that is, as *Ronſard* tranſlates it into French.

Des Dieux çà bas certaine viennent les Songes.
Et Dieu n'eſt pas artiſan des Menſonges.
Thoſe Dreames the Gods us ſend, have ſure event.
For they to couſenage nere give conſent.

Thoſe Dreames we call Diabolicall, that are cauſed by Evill Spirits: ſuch as was that of the Emperour *Tiberius*, who, by the meanes of a knaviſh Magician, was made to Dreame, that he muſt give Him ſuch a certaine ſumme of Money: But the Emperour

Emperour, by chance comming to the knowledge of this Cheaters plot, instead of the money, bestowed a halter upon him for his paines.

The Pagans were wont to expect these Dreames, lying all night upon skinnes, spread on the Ground, either in the Temple of *Æsculapius*, or else in that of *Castor* and *Pollux*, as appeares out of *Virgil. Æneid lib. 7.*

Pellibus incubuit stratis, somnosq; petivit:
Multa modis simulachra videt volitantia miris,
Et varias audit voces; fruiturq; Deorum
Colloquio; atq; imis Acheronta affatur Avernis.

He, lying downe on skinnes spread on the ground,
Expects his Dreame: when straight, encircling round
The sacred Fane, strange awfull shapes appeare:
Whilst from the Gods, Deepe Accents strike his eare.

But the Women, when they were woun-

ded with *Cupids* dart, would chooſe rather to goe to the Goddeſſe *Bona*, then to *Æſculapius*; if it were Naturall Love, & not that Prepoſterous Luſt, that Nature abhorres: unto which many of them oftimes baſely yeelded up themſelves, never thinking of God at all; who for this abominable ſin of theirs, would never remember them, but for their Puniſhment. And if perchance they had had ſome confuſed Dreame or other; then preſently would they have recourſe to ſome cheating Wizards for the Interpretation of it; which theſe ſubtle Raſcals would be ſure ſhould be ſuch a one as ſhould pleaſe their good Dreaming Dame.

Qualiacunq́, voles, Iudæus ſomnia vendit.
Spondet Amatorem tenerũ; vel divitis orbi
Teſtamentum ingens, &c.

Naturall Dreames are ſuch as are cauſed by the Diſpoſition and Temper of the Body. For in ſleepe the ſoule doth, as it were, retire into the moſt Inmoſt and Secreteſt part of her Palace: where being free from all diſturbance, ſhe the more eaſily

ily apprehends the Disposition and State of the Body, and enjoyes all things that she can desire, whether Possible things, or Impossible, as though they were present, and in her power.

The consideration of these Dreames, is, by the generall consent of all writers, very necessary in Physick, for the knowledge of the Humour that doth predominate, & to finde out the disposition of the Body. For commonly those that are full of Humours, dreame that they carry some great burthen upon their back: whereas on the contrary those, that are free from all Repletion, dreame that they are either running a Race, or leaping, or perhaps Flying in the Aire. The Cholericke Dreame of Quarrelling, and Fighting; the Melancholy of Funerals, Darkneſſe, and Mourning. The Phlegmaticke and Rheumaticke dreame that they are fallen into Rivers, Wels, Raine and Snow: Those that are Hungry dreame of good cheere, & Feasts; and the Amorist of his Wenches, Sports, Plaies and Masques.

And here by the way you are to take notice, that in Dreames all things seeme

greater, and either more pleasing or displeasing, then indeed they are: the reasons whereof, he that desires to see, may have recourse to Thomas *à Vega* upon *Galen*.

The Animall Dreames proceed from those things that a man hath either done, seen, or thought upon in the day time, as *Herodotus* saith: πεπλανῆσθαι αὐταὶ μάλιστα ἐώθασιν αἱ ὄψιες τῶν ὀνηράτων, τά τοῦ ἡμέρης φροντίζει: the Fancy in Sleep is most taken up with those things that the Minde hath been busied with in the day. The Good, saith *Aristotle* have good Dreames: because that when they were awake, they had good Thoughts in their Minde. Such were the Dreames of the Primitive Christians; because they continually meditated, saies *Philo Iudæus*, on the Power and Providence of God. The Lawyer pleads in his sleep: The Souldier Fights: The Marriner cuts over the surging Seas; and the Hunter returnes home loaded with his Game. According to that in the Poet,

Judicibus lites; Aurigæ somnia, Currus:
Vanaq; nocturnis meta cavatur Equis.
Gaudet Amans furto, &c.

The

The Lawyer pleads in's ſleep: the careſull Swaines
Manage their pranſing Courſers ore the plaines.
Lovers dreame ore their ſtol'n delights.
&c.

And if by chance our dreames be not conformable to our actions and thoughts in the day time, it is an argument of ſome diſtemper among the humours. So that it ſeemes to be very poſſible for a man to know, whether one be in Love, or no, by his Naturall and Animall dreames, if ſo be the party will but truly relate them at his waking; and that without any regard had at all either to the Starres, or any other ſuch Fopperies, as are to be found in *Iulianus Cervus*, *Artemidorus*, *Arnaldus Villanovanus*, and other ſuch like Authors as theſe, who have infected the ſcience of Phyſicke with a thouſand toyes and fooleries.

CAP.

CAP. XXV.

Whether or no, Iealousy be a Diagnostick signe of Love-Melancholy.

ALexander Piccolomineus in his Ethicks, *Lib.* 10. *cap.* 7. Labours to prove, that true Love must be free, and void of all Iealousy: Because that he that pursues any thing with a vertuous desire, is glad to find any companions in his pursuit; for this may not only further him in the attaining of it, but may also serve for an argument of the worth of the Object of his desires. For it is Weaknesse only that is afraid of an Incounter, as being conscious of it's owne insufficiency and want of power to resist.

But *Plutarch* is of the contrary opinion, and saies, that as Vertue is not Praiseworthy, nor produceth any laudable effects, unlesse it elevate the heart, and raise in it an earnest desire and Emulation, to be like

like good men, and to be accomplished with all those Indowments that are requisite for the attainement of the height of perfection: so Love, if it have not a tincture of jealousy, is neither Active, nor Efficacious. This was it that encreased the Love of *Achilles* to his captive *Briseis*; of *Menelaus* to *Helen*; and of *Orestes* to *Hermione*.

Acrius Hermionem *ideò dilexit* Orestes,
Esse quòd alterius caperat illa viri.
Quid Menelaë *doles? Ibas sine conjuge* Creten:
Et poteras nuptâ lætus abesse tuâ.
Ut Paris *hanc rapuit, tum demum uxore carere*
Non potes. Alterius crevit amore tuus.

Orestes lov'd *Hermione* the more,
'Cause now she should have been anothers whore.
Why griev'st thou *Menelaus*? thou couldst be
At *Creet*, without thy wife, or jealousie.
Only thy Love a Rivall could not brooke.
Thus thine, from *Paris* love, new forces tooke.

I for my part am of *Simonides* his opinion, whose saying it was, that as every *Lowing* has a tuft upon his head, so must every true Lover have a touch of jealousie: and that from hence it will necessarily follow, that *Phaulius*, that voluntary Cuckold, that plaid the *Pandar* for King *Philip*, with his owne wife, did not love her with any true love. Nor that infamous *Galba* in Rome, who having one night invited *Mecœnas* to come and sup with him, and perceiving him, as they sate at the table, to cast amourous glances on his wife, when supper was ended, he tooke occasion to counterfeit himselfe asleepe, to the end that *Mecœnas* might have the more liberty to court his wife to his desires. Meane while there comes a servant of his into the roome, who finding his Master, as he thought, asleep, went toward the table, thinking to steale a cup of wine that stood there: which his Master *Galba* Perceiving, and not willing to loose his wine, he hindred his servants purpose with a sudden exclamation; and cries out unto him, *Non omnibus dormio*, I doe not sleep for every body; but only for *Mecœnas*.

Both

Both of these were of the same Nature that the Hee-goat is of: which only, among all living creatures is observed by the Naturalists never to be jealous of his Mate: (notwithstanding that the story of *Crathis*, who was killed by a Hee-goat, seems to prove the contrary.) Of which condition, the women of *Tartaria* are reported to be at this day; as of old, the *Lacedæmonian*, *Cyprian*, *Rhodian*, and *Assyrian* were.

But as Iealousy insinuates it selfe into the Mind under the title and pretence of good will: so when it hath once gotten possession of it, it presently begins to play the Tyrant, and torments it extreamely; and makes the Lover looke with a pale, leane, and amazed kind of visage, and sometimes casts him headlong into Despaire: as it did *Lepidus*, and a thousand more. And then the same causes that served at the first to build Love upon, serve afterward to raise as deadly a hatred: as namely the Vertues, Beauty, Worth, Reputation of the party beloved. So that if it were possible for a man to make his choice, from which of all the evills in the world

world be free, he could not, in my opinion, make a fitter choice, then of this mischievous Iealousy. Because that in all others, the paine endures no longer then the cause: but Iealousy springs indifferently from that which is, and from that which is not, nor perhaps never shall be. O the Ingenuity of this Passion! which hath the power, out of an Imaginary evill, to draw a true, and reall torment. Thus the famous Painter *Parrhasius* was wont to put his owne servants to torture, that by seeing them, he might be the better able to expresse to the life the Paines and Horrid sufferings of *Prometheus*.

Why are we so ambitious of our Miseries, as to run to meet them, and make them prevent Imagination? We see that many have lost their Mistresses, only for suspecting their Chastity: as we often see those persons that are troubled with *Hypochondriacall* Melancholy, to fall sicke, with the very feare of being so.

So that we may conclude, that Iealousy of times causes us to be overtaken by that which we desire most of all to avoyde: and therefore a witty fellow once said,

that

that Iealousy, and Cuckoldry, had their feast kept both on a day. And indeed this seemes to be confirmed also by many examples; as namely, that of *Danaë*, who so long as she enjoyed her liberty, continued Chast: but she was no sooner imprisoned in the brazen Tower by her jealous Father, but presently she was lost. For, as the old *Comicke* Poet saith,

οὐδ' εἷς

Τέκτων ἀγυρὰν οὕτως ἐποίησεν θύραν,
Δι' ἧς γαλὴ, καὶ μοιχὸς, οὐκ εἰσέρχεται.

There is no doore so close, nor closet so secret, where a Cat, and a Wencher will not find entrance.

CAP.

CAP. XXVI.

The Prognostiks of Love, and Erotique Melancholy.

MAny have been of opinion that this disease was altogether incurable; and that it was wholy Supernaturall, and inflicted upon men as a punishment, or revenge for some evill committed by them, from a kind of litle *Dæmon* of the same name; to whom the *Pagans* attributed the command of Love; as they also did of Feavers, to the Goddesse *Febris*; the Night-Mare to *Hecate*, or the *Demy-Gods*; the Terrors and affrights in the Night, to *Pan*: the Falling sickneſſe, to *Hercules*: so likewise making *Cupid* the God of Love; *Venus*, of Lust; *Mercury*, of Theevery; and *Mars* of Choler and Anger: that so by this meanes they might find the juster excuse of those outrages, which, when they were transported with their Passi-

ons;

ons, they did commit. *Quasi de Cælo tibi sit Inevitabilis causa peccandi; & Venus hoc fecerit, aut Saturnus, aut Mars: scilicet ut homo sine culpâ sit; culpandus autem Cæli ac Syderum Creator & Ordinator.* As if, (saith *Augustine*) the heavens had imposed an inevitable necessity upon men of doing ill: and that the cause of this, or that ill action was either *Venus*, or *Saturne*, or *Mars*: that so man, forsooth, should still be innocent; and all the blame be cast on God, the great Creator and disposer of the Heavens and Starres.

It is the custome of ignorant fooles, saith *Hippocrates*, presently to say, that a disease, and the causes of it are Divine, when they doe but find some new extraordinary matter in it. So that by this rule we must conclude, that all new diseases, as the *Coqueluchoe*, a disease that the French not many yeares since were infested with, the sweating sickness, small Pockes, and the like, should be Divine, and therefore held incurable, because perhaps they cannot be cured by the idle Prescriptions of *Empericks*, *Mountebanks*, and coosening Impostors, nor by

the charmes and juglings of *Magicians* and *Sorcerers*.

Besides, seeing that all manner of persons are not equally subject to this disease, as, for example, Eunuches, children, and decrepit old folke: and that Love, as we have already shewed, springs from the eyes, growes stronger by daily conversation and familiarity, kissing and embracings and other amorous passages; and is raised to the height of rage by the use of certaine Animals, Plants, and Minerals; but is quite extinguished by other remedies that are endued with the contrary qualities: There is no shew of probability that this Malady should be supernaturall and Divine, rather then any other. For in all diseases in generall *Hippocrates* acknowledgeth that there is θεῖόν τι: something Divine.

We conclude then, with *Galen*, that neither Love, nor the Falling-sicknesse, are Divine diseases. μέτ' οὖν οἰόμεθα τὴν ἐπιληψίαν θεῖον εἶναι νόσημα, μήτ' τὸν ἔρωτα.

Non Deus, ut perhibent, amor est; sed amaror, & error.

Some

Some [illegible] conceived Love to be incurable, [illegible] that for the most part, he that [illegible] of this disease, does not desire to be cured of it.

Vive, Deus, pesito, si quis mihi dicat, Amore:
Depreter. Usq; adeo dulce, Puella, malum est.

Should *Iove* say; leave thy Love, and shun thy Fate,
I would not purchase't at so high a rate.

For he still feedes himselfe with his owne vaine hopes of being able to find a cure, without the help of Physicke; and beares it out with a good face, pretending that it is nothing, but a meere flea-biting.

Amantis credula vitam
Spes fovet: & meliùs cras fore, semper ait.
Sed quia delectat Veneris decerpere fructus;
Dicimus assiduè, cras quoq; fiet idem.
Interea tacitæ serpunt in viscera flammæ.

His owne credulity still makes him hope; and this hope keeps him alive, in

expectation still [illegible] of his desires: which [illegible] attained unto, he [illegible] to have reached the highest degree of happinesse; and perswades himselfe that these his joyes and pleasures shall never faile: till at the last, his owne experience convincing him, leaves him more miserable then before.

This Hope, blowing with it's gentle gales the fond desires of Lovers, kindles in their minds a fire, full of thicke smoake, which darkens their understanding; and carrying away with it their thoughts, casts a mist over them, takes away their judgement, subverts their reason, and makes them, as it were, dreame waking. As long as these hopes last, they will never relinquish their desires. And here ye shall have one, that doubts not, (how unhandsome soever he be) to mollify the Adamantine heart of his Mistresse, by the force of his beauty and comely shape: another, by his faire carriage and winning behaviour: a third presumes upon his greatnesse of birth, and the Nobility of his Progenitors: a fourth hopes to winne

her

her by [illegible] eloquent discourse: however [illegible] faile, there is great hope that at length she may be moved to compassion by sighes and pittifull complaints: which is indeed the Lovers last refuge.

I shall therefore easily grant to the Sectaries of this opinion, concerning the incurablenesse of this disease, that it is no small taske to cure a sicke man of a disease, that he is unwilling to part with: considering that the cure of any disease depends as much upon the Patient, as on the Physitian. For as *Hippocrates* saith: Ἰήσις ἀντίνοον μὴ ὁμονοεῖν τῷ πάθει: for the curing of a disease, it is required of the Patient also, as well as of the Physitian, that he make what resistance he can against it, and by no meanes yield to it in the least degree. But yet is it not a thing utterly impossible to work such a cure as this: for there may be meanes found out oftimes to bring the Patient to desire and seeke out for cure of his Malady: as we shall shew you hereafter, in the 32. Chapter of this Tract.

Lastly, some learned Authours have

said, that this disease [illegible] le, poor much through the fa[illegible] the Patient, as the insufficiency ar[illegible] the Agent; which is, the [illegible] that are applied in this case. T[illegible] made the Despairing *Oenone*, more skilfull fa[illegible]re in love, then Physicke, cry[illegible] in this manner.

Me miseram! Quod [illegible] est medicabilis herbis.
Destituor, prudens artis, ab arte meâ.

And even *Apollo* himselfe, the Author and first Inventor of Physick, is jeered by the Poet, for not knowing any remedy for the cure of this disease of Love; when he brings him in thus complaining, that he was not able to releive himselfe with all his skill.

Nec potui curas sanare salubribus herbis.
Quicquid erat Medicæ, vicerat, Artis, Amor.

No healthfull hearbes my Torment could allay.
My Art was forc'd my Loves pow'r to obey.

But

But those men that maintaine this opinion, doe not only offer great injury to the faculty of Physick, which, as *Democritus* saies, is the sister and companion of wisdome: but seem also foolishly to accuse the Almighty Creator, who, being the *Prototype* of all goodnesse, (as *Galen* saith) hath not denied us any thing, that is necessary for us. So that if God hath given us any remedies for this disease; it cannot possibly be imagined, but that they should have beene discovered in the space of sixe or seven thousand yeares, either by reason, or experience; which are the only meanes by which Physitians have found out cures for all diseases.

Neither is it to any purpose to fly to this refuge, and say, that Love is a disease of the mind; & that therefore the cure thereof is to be left to Moralists, and Divines: considering that the wise *Apollonius Thyaneus* refused to undertake the cure of a great *Cilician* Nobleman, that was desperately gone with this disease, & could not be moved, neither by his large promises, nor threats. For all the Ancient Physitians have handled the cure of this disease, not

ſimply as Phyſitians, but as Philoſophers alſo, which is an inſeparable quality from a good Phyſitian: as *Galen*, following the doctrine of *Hippocrates*, hath proved at large, in an entire Tract concerning this particular.

And if the mind bee afflicted at all in Love; it is by reaſon of the mutuall Sympathy that there is betwixt it, and the body: as *Ariſtotle* proves plainly in his Phyſiognomy, and in many other places, which I ſhall not here trouble you withall; only concluding with that of *Democritus*, who affirmes that the diſeaſes of the body doe infatuate and dull the mind, and draw the underſtanding alſo to Sympathize with it: νοῦσος παρέουσα ψυχὴν δεινῶς ἀμαυροῖ, τὴν φρόνησιν ἐς συμπαθείην ἄγουσα. *Cleomenes*, the ſonne of *Anaxandrides*, being ſicke; his friends reproved him, and told him, that they obſerved in him other ſtrange humours and fancies, then they were wont to doe: To whom he made this reply; that they ought not to blame him for this: For neither, ſaith he; am I the ſame man, now I am ſicke; that I was before: being then changed from what I was, no marvaile, if

my

my humours and fancies be changed also. If an Apoplexy can lay asleepe, and, as it were, quite put out the eye of our understanding: then questionlesse Melancholy, and Love will cast a mist at least before it; and so by this meanes there will hardly be found one houre in our whole life, when our judgement will bee found in due order, our body being subject to so many mutations, and incompassed with such variety of actions, that it is a great chance if it meet not at all times with some one or other, that will draw it out of the way; although perhaps a man cannot at all times take notice of it, without being obnoxious to a Perpetuity of Passion.

These considerations moved the same Philosopher to wish, that all men were skilfull in Physick: that so by rectifying the state of their Body, they might also preserve their mind in perfect health. Which is confirmed also by *Galen* in his *Præcog.* where he boasts, that he had cured many of their Bodily diseases, only by appeasing the Perturbations of their Mind, and that, both by naturall remedies, and also subtle conceits and devises, intermixt

termixt with learned and apposite discourses, which are the only remedies for a distempered mind.

Ψυχῆς νοσέοντος εἰσὶν ἰητροὶ λόγοι.

Whence we may draw this consequence, that those that banish all kind of good Language and discourse from the Art of Physick, are carried away wholly with malice, and their owne fond opinion. And therefore the Poet was much to be blamed, when he abuses it with the title of a Mute, dumbe Science.

Scire potestates Herbarum, usumq; Medendi
Maluit; & Mutas agitare inglorius Artes.

Vnlesse perhaps some body will undertake to excuse *Virgill* here, and say, that he calls it, a Mute Faculty, because that, as *Hippocrates* saies, a Physitian must not be a Prating, Babling fellow; for, as the old Comœdian saies.

Ἰητρὸς ἀδολεσχὴς, νοσεῦντι πάλιν νόσος.

Such

worst disease of the Head.

We conclude then, that Love is not incurable, though it be indeed somewhat hard to be cured: and therefore the Poëts were wont to attribute unto it, the feet of a *Gryphon*; to intimate unto us, that Love enters swiftly, but retires very slowly.

Amor animi arbitrio sumitur; non ponitur.

A man may fall in Love, when he pleases; but he cannot so easily get out againe.

And yet this Malady is so much the more hard to be cured, if it be accompanied with those Symptomes mentioned in the second Chapter; but especially that of Iealousy.

Qui timet ut sua sit, ne quis sibi subtrahat illam;
Ille Machaoniâ vix ope tutus erit.

He that is Iealous least he loose his Love,
Machaon's art cannot his griefe remove.

For

For then the He[illegible] do both suffer by the sympathy of th[illegible] and secret parts. Now *Hippocrates* saies that ὅκόσα τῆς νοσημάτων ἀπὸ τῶν σωμάτων τῆς μελέων τὰ ἰσχυρότατα, ταῦτα δεινότατά ἐστι. Those diseases that arise from the strongest parts of the Body, are alwaies the most grievous.

The Astrologers say, that there is required a great deale both of Time, care and diligence, for the cure of those persons, that are first taken with this disease under the Influence of *Saturne*; especially if at that time he were either Retrograde or in Conjunction with *Mars*, or in Opposition with the Sun. But if *Venus* were found in the House of *Saturne*, or was in a Trine, or Sextile Aspect with the Moon, when the party was first seazed on by this disease: there is great danger then that he will be long afflicted with it. This is the Astrologers opinion: and to this I will adde mine owne; which is, that if Old men chance to fall into this disease, they are more grievously tormented with it, then young men are: according to that of *Menander*.

Sen[illegible]

Senex, Amore captus, ultimum malum.

For as *Hippocrates* in his Aphorismes firmes: Those Diseases that are not a-reable to the Nature, Complexion, and ge of the party affected, are the most ngerous of all other. And such is Love, n old men: which is one of those things, *olomon* could not endure. And confor-able hereto is that of the Comœdian, here he saies, that

mare, Iuveni fructus est, Crimen Seni.

t was very good and profitable for a oung man to be in Love, but a great fault n an old man to be so. And as *Pindarus*, peaking of the unjust desires of covetous en, saies, that ἀπροσίκτων ἐρώτων, ὀξύτε-ι μανίαι: men are wont with the greater gernesse, and with a kind of Madnesse n desire those things that they cannot ompasse: the same hath *Hippocrates* pro-ounced of old doting men that are in ove.

And *Avicen* saies, that if this disease come

come once to be Habituall, it is then altogether uncurable, and makes the partie affected Hecticall, Sottish, and Foolish and sometimes also they are so bad, that they grow wolfe-mad, or perhaps turn to be their owne murtherers: as I have already shewed by diverse examples.

CAP. XXVII.

Of the Incubi, and Succubi.

SOme Divines have been of opinion that Irregular and Melancholy Love extends its power and Iurisdiction, as farre as to the very Angells and Divells also: and that this is the reason, why the women are commanded by S. *Paul* to have their heads covered in the Church. But, by this word Angell, some others will have the Ministers of the Church to be understood; who in their Sanctity of Life should be like unto the Angels: or else perhaps the Apostle meant, by Angels,

gels, all good Christians, who by the Integrity of their life, and purity of Conscience, doe differ as much from the common prophaner sort of men, as Angels doe from men. But those that hold the other opinion, urge for themselves that passage in *Genesis*, where *Moses* saies, that, the sonnes of God, seeing the daughters of Men, that they were faire, they fell in love with them. In the explication of which place, *Iosephus*, *Clemens Alexandrinus*, *Justin Martyr*, and others, by the Sonnes of God, understand the Angels. Notwithstanding *R. Abraham Aben Ezra* interprets this place of Vertuous Men, or else the sonnes of Righteous *Seth*: and by the Daughters of Men, he will have the daughters of wicked *Cain* to be meant. *Rabbi Kimchi* thinks that, by the Sonnes of God, men of great stature were meant: and that, according to the Idiotisme and usuall manner of speaking among the Hebrews, who are wont to call those men that are very tall, the Mountaines of God. And this interpretation of his seems also to be confirmed by that which followes; where it is said, that

to

of these mariages that were made betwixt the Sonnes of God and the Daughters of men, were brought forth Giants.

For mine owne part, I shall be ready, as in this, so in all other places of Scripture, to submit my selfe to the determination of Divines. But I shall hardly ever assent to that ridiculous conceit of the Rabbins, who are of Opinion, that the *Incubi* and *Succubi* are sprung from the seed of *Adam*, during the space of those 135. years, that he abstained from the knowledge of his wife, after the Murther of the just *Abel*, committed by his accursed brother *Cain*. A more incredible thing yet then this is, if I mistake not, is that which is commonly reported by Historians, of women that have been gotten with Child by Divells, and *Incubi*: and of such copulations, they say, were begotten, *Hercules*, *Romulus*, *Servius Tullus*, *Merlin*, and many others. I grant it possible, that the Divell may delude the senses and Fancy of such lewd women, and cause their belly to swell, as if they had had carnall copulation really with a Man: and perhaps in their travaile make them seeme

seeme to be delivered of a dead Child. *Iacobus Rueffius* relates a story of one *Magdalen*, that lived in the Citty of *Constance*, who having given way to a Divell or *Incubus*, that haunted her, by the perswasion of her Confessor, was at the time of her travaile delivered of a thousand Trumperies, as pieces of broken glasses, Nailes, pieces of wood, haire, pitch, tow, stones, bones, and such like stuffe, but with extreame paine. And sometimes also the Divell assumes a dead body, and by this meanes enticeth wicked minded persons to couple with him. *Vincentius* reports a story to this purpose, of a certaine young man, who one evening going out to a river, to swimme and wash himselfe, as he was in the water, he caught a woman by the haire of the head: whom presently he carried home along with him to his house, without speaking a word, and afterward had a sonne by her. But the woman never speaking one word all this while, made the young man very much wonder at the strangenesse of it: and desirous to try if he could make her breake of this her long silence, which made both

himselfe, and all his kindred very much suspect the condition and strange production of this monstrous Child, he made her beleeve one day that he would kill her sonne; at which she spake some few words, but instantly vanisht out of his sight. *Iacobus Rueffius* tells a story of a Butcher, that was in the like manner seduced by a *Succubus*: not much unlike that of *Machates* and *Philinion*, related by *Ælian*, *Phlegon*, *Loyer*, and *Le sieur de l'Ancre*. If any desire to see more concerning this particular, he may have recourse to *Rueffius*, in his discourse of Melancholy: where he plainely proves that of S. *Chrysostome* to be true, that *Quicunq; Diabolus superat, per Melancholiam superat*. Whom soever the Divell overcomes, he overcomes by Melancholy. And therefore the Physitians for very good reason call Melancholy, the *Divels Bath*.

Yet is it most certaine, that some women have verily thought that they have been forced by the Divell, or some Witch or other; when as in truth they were only troubled with the Night-

mare

mare, a diſeaſe which the Latines call *Incubus*, the Greekes ἐφιάλτης, ἀπὸ τοῦ ἐφιάλλεσθαι, *Inſilire*: and by ſome, ἐπιβολὴ. *Themiſon* cals it πνιγάλιον, ἀπὸ τοῦ πνίγεσθαι, to ſuffocate, or ſtrangle: the Arabians call it, *Alchabum*, *Algiathum*, or *Alneidalan*, as *Avicen* ſaith.

This Diſeaſe takes them commonly in their firſt ſleepe, when as the thick groſſe vapors which are carried up to the Braine, ſtop the Nerves that ſerve for ſpeech and Reſpiration: by which meanes the parties thus troubled, think they have a heavy burthen lying upon them, or elſe ſome Divell, or Witch, that would attempt a breach upon their Chaſtity. And therefore *Hippocrates* ſaies, that Maides that are marriageable, and Widdowes, when they are troubled with Love-Melancholy, thinke that they ſee the Divell, ὁρῆν δοκέουσι τοὺς δαίμονας: for he doth not ſay, that they doe ſee ſuch things.

And although that this diſeaſe is cauſed διὰ τὴν εἰς κεφαλὴν ἀνατρέχουσαν ἀναθυμίασιν, ἐξ ἀδιδηφαγίας καὶ ἀπεψίας, by the abundance of vapours ariſing from Repletion and Inconcoction, and aſcending up into

the Braine: yet Phyſitians call it not by the name of the Night-mare, or *Incubus*, unleſſe the Imagination alſo be hurt withall, in like manner as in Melancholy, which diſeaſe it often preſageth; or elſe the Falling ſickneſſe.

I could adde here, that I my ſelfe have ſeene, in the towne of *Caſtelnadary* in *Lauraguex*, two young women, that maintained confidently for a certaine truth, that either the Divell, or ſome witch or other, lay with them every night, as their husbands lay by their ſides: Both which by the helpe of God I cured, and they now acknowledge the weakneſſe of their Fancy, and their owne Folly.

CAP.

CHAP. XXVIII.

Whether the Love of Women be stronger, and more dangerous then that of Men.

IT is most certaine, that, as *Galen* saies, a Hot complexiou, or such a one that is Hot and Dry, is much more prone to dishonest and irregular Love, then any other Complexiō, or Temperature whatsoever: from whence we may also inferre, that the Loves of these Complexions, must necessarily be also the most violent, and so by Consequence, that Men must be oftner, and more grievously tormented with this Malady, then Women, who are of a Temperature both lesse Hot, and lesse Dry: For as much as Nature had never brought forth a Woman, but only for want of Heat; and therfore Aristotle calls them the Defect, and Imperfection of Nature: ἀτελείαν φυσικὴν· ἀδυναμία γὰρ τινι τὸ θηλύ

&c. The Female seemes only to be the Issue of Natures Impotence.

But *Chrysippus* the Philosopher, as *Galen* reports him, neglecting these weake reasons, affirmes the contrary: and saies, that Love is a Motion of the Minde, that is irrefragable, & opposeth it selfe against the power and rule of Reason: which is also approved both by *Aristotle*, and also all the Schoole of Physick.

Whence we may conclude, that without all doubt a Woman is in her Loves more Passionate, and more furious in her follies, then a man is: ἀσθενεστέρη γὰρ, καὶ ὀλιγωτέρη φύσις ἡ γυναικείη: saies *Hippocrates*, *lib. de his quæ ad Virg. spect.* Women are Naturally of meaner Spirits and lesse courage, then Men; neither is their reason so strong as theirs: and therefore are they lesse able to make resistance against so strong a Passion, as *Galen* saies. And hereto agrees that of the faire *Hero*, in her Epistle to her deare *Leander*.

Urimur igne pari: sed sum tibi viribus impar.

Fortius ingenium suspicor esse viris.

Ut corpus, teneris, sic mens infirma puellis.

Our

Our flames are equall: but your kinder Fate
Hath lent your strength, your Heats to temperate.
But in our weaker Sexe, our Passions find,
A feeble Body beares a feebler Minde.

Ovid 19 5-6

This opinion is confirmed also by daily experience; which affords us Examples great store of Women, that are ready to run Mad for Love; but seldome any Men, whom we never see brought to that Extremity: unlesse they be some effeminate weake spirited fellowes, that have been alwaies brought up in Lascivious courses, and in Ladies Laps. And this is confirmed by the Poet also.

Parcior in nobis, nec tam furiosa, Libido,
Legitimum finem flamma virilis habet.
Lust in us Men doth not so often raigne.
Our Flames would still a lawfull end attaine.

This Assertion may also bee proved by a strong Naturall reason, which may be collected out of *Aristotle, lib. 3, de Part. Animal. cap. 4. & lib. 1. de Gener. cap. 4.*

where he saies, that Nature hath given streight Entrals, or Guts, without any turnings, or windings at all, to all gluttonous and ravenous Creatures; as Birds of prey, and the Wolfe: but on the contrary, shee hath variously and artificially interwoven the Bowels of those that it was expedient should bee sober and temperate; as Men. Whence we collect, that, *Quoniam eadem Natura (quæ οὐδὲν ποιεῖ περίεργον, οὔτε μάτην, ἀλλὰ ἀεὶ, ἐκ τῶν ἐνδεχομένων τῇ οὐσίᾳ, περὶ ἕκαστον γένος ζώου τὸ ἄριστον,) in fœminis vasa spermatica, propiora, & juxta cornua Matricis posuit: contrà verò in maribus eadem è longinquo, extra ventrem reiecit; ne facultates Animæ principales, Imaginatio, Memoria, & Iudicium, per Pudendorum Sympathiam & vicinitatem perturbarentur, (τὸ γὰρ ἐγγὺς, καὶ τὰ κοινὰ τοῖς παθήμασι, πρῶτα καὶ μάλιστα κακοῦ). Quæ propinqua, & communia sunt Affectionibus, ea, prima, & maximè vitiantur:) Fœminas hunc Amorem Brutum magis violentum habere. Nec immeritò: Consentaneum enim videtur, Naturam, aliquâ superadditâ voluptate, dolores illos, quos in puerperiis patitur iste sexus, compensare.*

So

So that although perhaps Men appeare outwardly to be the more prone to Lust of the two: yet must we not therefore presently conclude women to be utterly free from the same desires; although they cunningly dissemble them as much as possibly they can. And therefore they may, not unfitly, be compared unto an Alembick, that stands quietly upon its frame, without any shew of Fire at all under it: but if you but lift it up, and look under it; and could but as easily see into the hearts of these Women; you shall there discover an equall Heat in both.

CAP. XXIX.

Of the Prevention of Love, and Erotique Melancholy.

FOR the Prevention of any Disease, it is necessary, saith *Galen*, in the first place, to remove the Disposition of the Body

Body, which is nothing else but the Internall cause of the Disease: and which cannot be rooted out, except the Externall cause, that nourishes and preserves it, be first taken away. He then that undertakes the Cure, or Prevention of Love-Melancholy, must first, saith *Hippocrates*, have a perfect knowledge of the nature of this Disease, that so he may ἐναντίον ἴσταθαι τοῖς ἀθεστεῶσι καὶ νουσήμασι, καὶ εἴδεσι, καὶ ὥρῃσι, καὶ ἡλικίῃσι, apply such remedies, as shall bee proper both for the Disease; Nature, and Age of the Patient; and also agree with the Seasons, and Times of the yeare. Otherwise he does but strike at the disease; *Andabatarum more*, Hoodwink'd.

And because that Love findes its passage through the Eye; and so seazeth on the Braine: If he intend to cashiere it utterly, he must take heed, that no tempting Objects present themselves unto it: least happily it fall out here, as it did heretofore to *Menelaus*, who (as *Galen* relates it) when that *Troy* was now taken, and he had fully resolved with his own hands to punish his Wives Adulteries: he no sooner saw her, but that presently hee let his

Sword

ord fall out of his hand, and ran to her nd threw himselfe into her Embraces. And so by the power of her Beauty his ury was suddenly changed into as Passi. nate a Love. Thus *Galen*: But the Scho. iast upon *Stesichorus* reports the story o. herwise, and saies, that it was not *Mene. laus* himselfe, but the Souldiers that hee sent to stone *Helen*. However it were, we see commonly, that the Falling out of Lo. vers, kindles anew their Love.

Amantium Ira Amoris redintegratio est.

And as a Candle, that is almost out, recos vers its full light againe, if it be but held downward a litle while: in like manner Love, that is almost extinguished, if it bee inclined and bent never so litle to its Ob. ject, it takes fire afresh.

Quam facile Irati verbo placantur Amantes?

Although a Lover rage, & chafe; even now One faire word from his Mistris smooths his brow.

And

And if the party, that is the cause of the Disease, be very beautifull: the Preservatives that are used must then be the stronger. For it is in this case, as in the cleaving of Wood: and the Beauty of the Party beloved, as the Axe the Wood, seemes in like manner, as it were, to cleave asunder the Lovers Heart; and the Sighes are the Noise that followes the Cleaver stroke. But, as by doubling the force of the blowes, although the Wood is at length cleft, yet by Reaction the Axe also hath his edge turned, and is spilt: In like manner faire Ladies, after that they have perhaps with the force of their Beauty made an entrance into the Hearts of their Lovers, oftimes goe off with a crack in their Honour.

Some Authors, of no meane note, considering the admirable Effects that Beauty worketh, have beene of Opinion, that there was a certaine Transmission of Spirits from the body of the person beloved into that of the Lover: which did by the meanes produce a Reciprocall and Mutuall Love. And for this cause the Roman Ladies of old were wont to weare about

their Neckes a kinde of Wanton Figure, which they called *Fascinum*. And perhaps in Imitation of them, the Spanish Ladies doe at this day weare a piece of Corall, or Ieat, made in the forme of a Hand closed together with the Thumbe thrust out betwixt the Forefinger and the Middlefinger. which they call *Higa per no ver viadas*. The Greekes call all such toies as these, *Baskania*: and they were wont to make use of them, to the end they might be secured from the malice of Envious Persons.

The *Arabians*, speaking of the Cure of Love, doe advise us to take Occasion to discourse of the party that is the cause of his disease, in the hearing of the Patient; and to reckon up all her Imperfections & Vices, making them more, & greater then they are; and to set forth her vertues also in the colours and shape of Vices.

Et mala sunt vicina bonis: Errore sub illo,
Pro vitio, Virtus crimina sæpe tulit.

Vice beares the shape of Good. Thus oft 'tis seene,
That Vertue hath for Vice mistaké been.

Quàm

Quàm potes, in peius dotes deflectite puellæ.

Or elſe, ſaies *Avicen*, let the Phyſitian give this in charge to ſome Old woman, who will be a great deale fitter to diſparage and extenuate the good qualities of his Miſtreſſe: alwaies provided, that the Patient himſelfe be not Naturally a base minded Laſcivious perſon: for this will then enflame his deſires the more. For every one Naturally loves their Like. But if ſhe be very faire, and that it cannot be denied, without the ſuſpicion of apparant malice: then muſt they endeavour to leſſen her worth, by comparing her with thoſe he himſelfe knowes to be fairer.

Vos quoq; formoſis veſtras cõferte puellis,
Incipiet Domina quemq; videre ſua.

And they muſt labour by probable Arguments to prove unto him, that that which he judgeth to be comely and handſome in her, is, in the judgement of thoſe that are more quickſighted, both foule, and deformed. As for example, if ſhe have a handſome noſe, of a reaſonable ſize, and ſo

what sharp: let them tell him then she is a Scold, Luxurious, Wanton, and a meete limbe of the Divell; and that, according to the judgement of *Aristotle*. And then commend unto him the litle Nose, with *Catullus*; or the Hawkes-nose, with the *Persians*; or the great Nose, with *Albertus*, for an Argument of a good nature. So likewise, if she have a gray sparkling Eye; say then, that she is a foole, lustfull, inconstant, and prowd: and then commend as much on the other side, with *Hesiod*, *Homer*, *Pindarus*, *Iuvenall*, and *Catullus*, those that have black Eyes; taking the same course in the rest of her good parts. For the Conditions that are required by the Naturalists in an Absolute Beauty, are so many, as that there cannot be found in the whole world a person so accomplished with all the necessary circumstances of Beauty, but that each part will afford sufficient matter for a Criticall Eye to finde fault with. Which *Zeuxis*, the famous Painter, knowing right well, and being desired by the *Crotonians* to represent unto them the beauty of *Helen*; he would not undertake it, unlesse they would suffer

fer

ſer him firſt to ſee all the faireſt women in the Country naked, that ſo he might take from each of them, that which he judged to be moſt excellent.

Beſides, this Iudgement of Beauty, differs according to the variety of Fancies in the beholders. *Ovid* would have one faire, and litle: *Hector* made choice of one that was browne, and of a bigger ſize; for ſo was *Andromache*.

Turpis Romana, Belgicus, ore, color.

The Italian deſire to have her thick, well ſet, and plumpe: the German preferres one that is ſtrong: the Spaniard loves a wench that is leane, and the French, one that is ſoft, delicate, and tender: but the Indians, a black one. *Hippocrates*, and after him, *Celſus*, commend a tall ſtature in young people: but diſpraiſe it in old.

And for this cauſe the Ancient Poets fained, that Beauty was the daughter of *Iris* and *Admiration*: becauſe that as the Sun reflecting upon a watry Cloud, deceaves our Eyes, making us beleeve we ſee diverſe various colours, which are not ther

there, but only in Appearance: In like manner is Beauty, nothing else, but a false flash of Raies, which dazle our eyes, when it appeares from among the cloudes of so great variety of Allurements. Whence we may conclude, that the rarest and most excellent Beauties that are, are not such indeed, as they seeme to be; but onely appeare to be so, through the sole defect of the beholders, and through the weakness of their Eyes; who commonly judge that woman to be Beautifull, which is of a white complexion, and soft and tender: cleane contrary to the judgement of *Galen*, who saies, that those are the signes of a False and Counterfeit Beauty; and that true and Native Beauty consists in the just composure, and Symmetry of the Parts of the Body, a due proportion of flesh, & the goodnesse of the Colour. Now he that desires to know whether a body be Proportionable, or no, he must, according to our Anatomists, lay him all along, and cause him to extend his armes and legs equally farre as he is able: and then taking the navill for the Center, and measuring him round about, that part that either goes be-

yond the Circumference of this circle, or elſe reacheth it not, is to bee accounted Improportionable. *Vitruvius* ſaies, that the length of the face from the end of the chinne, to the top of the forehead, is the tenth part of a mans height. If the Body be well ſet, and ſtrong; it is ſeven times as long as the Head; & eight or nine times as long, if the body be ſlender and delicate. The eye-browes joyned together, make up the circle of both the eyes: and ſo is there a certaine proportion in all the reſt of the parts of the Body: as you may read in *Equicola*, and *le ſieur de Veyries*, in his *Genealogy of Love*.

Yet notwithſtanding, the *Indians* love thoſe that have thicke lips: the *Peruvians* judge thoſe the moſt beautifull that have great rolling eyes; and the *Mexicans* thoſe that have litle fore-heads.

If you cannot perſwade the Lover, and make him confeſſe, that his Miſtreſſe wants theſe Conditions, that are required to an Abſolute Beauty: then muſt you endeavour to deprive her of that Moving beauty, which is called, a Good Grace; and conſiſts in the due Compoſure of her

Member

Members and parts of the whole Body; or else of the beauty of the Mind; without which, according to *Plato*, *Plutarch*, and *Galen*, that of the body is nothing worth. And then you may prove to him both by examples, and Authority of good writers, that for the most part, those women that are faire, are also as Common: as likewise those that are unhandsome and deformed, are altogether as troublesome, and not to be endured: according to that of the Comicke Poet.

Ἔλαβεν αἴσχραν. οὐ βιωτὸν ἐστ' ἔτι,
Οὐδ' εἴσοδος τὸ παράπαν ἐστὶν τὴν οἰκίαν.
Ἀλλ' ἔλαβεν ὡραίαν τίς, οὐδὲν γίγνεται
Μᾶλλόν τι τοῦ γήμαντος, ἢ τῶν γειτόνων.
Ὡς οὐδαμῶς κακοῦ γ' ἁμαρτεῖν γίγνεται.

If a man, saith he, marry an ugly deformed woman; she must needs be quickly loathsome unto him: and he cannot take any delight either to be in her Company, or so much as to come into his own house. But if he get himselfe a handsome wife; his neigbours commonly will have as much to doe with her, as himselfe. So that

Marriage seemes to bring along with it unavoideably one of these great inconveniences.

Rara est concordia Formæ,
Atq; Pudicitiæ.

Beauty, and chastity seldome meet in one person. For beauty is as it were a kind of prey, that hath continually a thousand in chase of it. And it is as a silent Letter Commendatory also of it selfe,

(*Formosa facies, muta Commendatio est.*)

Which seduceth, and over-reacheth the judgement of the beholder, leaving a strong impression behind it. But it is withall as a Letter written upon the Sand, soon defaced.

Florem decoris singuli carpunt dies.
Each day blots out some of it's beautifull Characters.

But for as much as, in the opinion of all Physitians, that have written of the cure of this Malady, it is necessary to represent unto

unto the party affected, the foulenes of his errour, and the greatnes of the offence, if he perſiſt obſtinately therein: I would have this great charge left to Divines, who are farre fitter to performe it, then Phyſitians are.

Yet it ſo fals out oftimes, that theſe admonitions doe not worke any good at all upon them, but rather incenſe them, and make them the more headſtrong and obſtinate in their follies: according to that of the Poet *Euripides*, as he is cited by *Galen*.

Venus admonita, relaxat nihil.
Si namq; cogas, amplius intendere appetit.
Admonitus autem amor magis premit.

Love's deafe to Counſell. And if you by force
Attempt to ſtop, you rather ſpeed it's courſe.

But *Plautus* goes farther yet, and ſaies that,

Amor mores hominum moros & moroſos efficit.
Minus placet, magis quod ſuadetur: quod diſuadetur, placet.
Cum inopia, cupias: quando copia eſt, tum non velis.

Ille qui appellit, is compellit; ille qui confundet, vetat.
Insanum est malum, in hospitium devorti ad Cupidinem.

Love is litle better then meere Madnesse: for they that are possest with it, are so humorsome, and Inconstant in their desires, that they know not themselves what they would have: what they are perswaded to, that they cannot endure to heare of: and what they are disswaded from, that they make choice of. What is denied them, that they earnestly desire: and when 'tis offered them, then they refuse it. &c. And the reason of this distemperature in the Mind of a Lover, is, saith *Aristotle*, because that he is wholy governed by his Passions, which stop and hinder all passage to his reason, which only is able to set him againe in the right way to Vertue, from which he is now gone astray. Ὁ κατὰ πάθος ζῶν, οὐκ ἂν ἀκούσειε λόγου ἀποτρέποντος αὐτόν. He that lives, saith he, according to his Passios, wil never hearken to any man that shall reprove him, or dissuade him from it: neither indeed if he should

should hearken to it, would he be able to understand it. So *Tibullus* sware many times, and promised his friend, that he would never look upon his Mistresse again: yet for all that he could not forbeare.

Iuravi quoties redditurum ad limina nunquam?
Cum bene juravi, pes tamen ipse redit.

Oft have I sworne, I'de never see her more.
Yet still my feet betray me to her doore.

The breaking of their oathes in these matters, they make no account of at all; presuming perhaps upon that false Opinion that the Heathens held, concerning perjury in Lovers, which they believed the Gods easily pardoned in them, as being in that state, like litle foolish children, without the use either of Iudgement or Reason.

We must then, as *P. Æginera*, and *Avicen* advise us, watch for a fit oportunity to give them some gentle admonitions. For in time, saith *Galen*, Passions may weare away: but not alwaies, whensoever

a man pleaſeth. For it is here, ſaith *Chryſippus*, juſt as it is with thoſe that runne in plaine ground, who can ſtop themſelves in the midſt of their courſe whenſoever they pleaſe, becauſe that the weight of their own bodies drives them on no farther. But if they take their courſe downe ſome Precipice or ſteep hill; they cannot then ſtop themſelves from falling, when they pleaſe, the weight of their owne bodies ſtill forcing them on farther. So in like manner, when as Reaſon is the cauſe of the motions of the mind; it is an eaſy matter to rule and order them as we liſt: But when either Luſt, or Anger, (Paſſions which are very intractable and unruly, and may therefore be fitly reſembled to the heavineſſe of the body falling downe a Precipice,) joyne their forces together; they cannot ſo eaſily be check't on the ſuddaine, and at pleaſure, but muſt bee gently dealt withall, and corrected by degrees.

We muſt then watch our opportunity for to fit our ſelves with this, and all other remedies. For opportunity is the very ſoule and perfection of Phyſique.

θεραπειῶν ὁι καιροὶ, ὧν ἡ παραφυλακὴ τὸ τέλος.

We must also endeavour, if possibly we can, to convert his Love either into Hate, or Iealousy, by perswading him that his Mistresse doth not love him so well, as she makes him beleive she does; and that all her entermaintments, favours, kisses, dalliances and embraces, are only Baites, and Enticements, to keep him in continuall slavery: otherwise, she would more easily and willingly yeild to satisfy his desires: for that true Love is, to wish all good to the party beloved that may cause either his contentment or profit, and not their owne only; and so likewise to be greived and troubled at the evills and afflictions of the person they love, more then for their owne.

And if the party affected with this Malady, be a woman, we may then adde to this, the Dissembling of men, (which is as frequently found in men, as Inconstancy is in women;) together with the danger they incurre of suffering shipwracke in their honour. And therefore *Phidias* the Painter, intending to intimate as much unto this sexe, was wont to paint their

Goddesse

Goddesse *Venus*, with her foot upon a *Tortoise*: not so much to denote their falsehood; as some have conceived; as to warn them to have a care of their Honour. For the *Shee-Tortoise* in receiving the Male, dares not turne her selfe upon her backe, because the Male having enjoyed his pleasure, would leave her thus, a prey for the Eagle, by reason that she is not able to recover her Naturall posture agen; thus preferring her life and safety, before her pleasure. In like manner ought women to take notice of the danger wherein Men commonly leave them, when they have once enjoyed them: exposing them, not only to the Eagle, which is the Divell; but also to the Crowes, which are the slanderers, and such as will be prowd to be the Trumpeters of their Infamy and dishonour.

And it is reported by Historians, that the *Milesian* wenches were by this means cured of their Love-Madnesse. For the *Senate* having forbidden them to murther themselves, and threatning them, that if they did, their naked bodies should be exposed to the open view of all men: they

changed

Changed their Minds, and by this meanes were deterred from running mad up and downe the ſtreets, or being their owne Executioners.

I ſhould likewiſe adviſe men in this caſe, to repreſent unto themſelves the ſtrange diſaſters and miſfortunes that have befallen to moſt wiſe, moſt valiant, and moſt worthy men, that have bin beſotted with theſe follies of Love. *Sin hoc parùm fuerit; ipſarum deinde Fœminarum imperfectiones, atq; immundiciem ſecum meditentur.*

Ille quòd obſcenas in aperto corpore partes
Viderit, in curſu qui fuit, hæſit Amor.

It is reported of *Hypatia*, the daughter of *Theon* the Geometrician, that ſhe was ſo learned, and well accompliſhed in all points, that ſhe farre ſurpaſſed, both for vertue and learning, all thoſe of *Alexandria*; where ſhe alſo publickly profeſſed Philoſophy, in the time of *Honorius* and *Arcadius* the Emperours. It ſo fortuned, that a ſcholler of hers was ſo ſurprized with the beauty both of her body, & mind, that

that he grew almoſt mad for love. But at one day this young *Inamorato* was very earneſt in his ſuit to this faire Damoſell, & importuning her to cure him of his diſeaſe, by ſatiſfying his deſires: ſhe (being, as it ſeemes, not ignorant of the Precepts of Phyſicke in this caſe,) *Panno menſtruoſo indidem prolato; ecce, inquit, adoleſcentule, quod tantopere adamas, ubi nil niſi Immundicies habetur.* Which the young man had no ſooner ſeen, but his heat was preſently allayed, and himſelfe cured of his Love-Melancholy.

Gordonius attributes ſo great power & efficacy to this kind of Remedy, or rather Phyſicall ſtratagem; that he conceives that he that cannot be cured of his Malady by this, is to be given over for deſperate, and Incurable: And, to uſe his owne words, *ſi ex his amare non dimiſerit? ſanè non eſt homo ſed eſt Diabolus Incarnatus. Fatuitas igitur ſua ſecum ſit in perditione.* If this cure him not, (ſaith he) then he is certainly no man, but a Divell Incarnate: and therefore the Divell take him and his folly too. Yet by *Gordons* leave; although the French have ſo great an opinion of his authority

thority, that they have a Proverbe, *Que le Medecin qui va sans* Gordon, *va sans baston*; the Physitian that goes without *Gordon*, goes without his staffe: yet I cannot assent unto him in this. And therefore will we now search out for some other more sure remedies, which we shall derive from the three Fountaines of Physicke, namely Dieticall, Chirurgicall, and Pharmaceuticall.

CAP. XXX.

Order of Diet, for the prevention of Love-Melancholy.

IT is the advise of *Mercurialis*, that for the cure, or prevention of this disease, the party affected make choice of a cold and moist ayre to live in. And he wonders very much, that *Moschion*, an ancient Greeke Physitian, should prescribe in this case, that the chamber of the sicke person should be indifferent hot and light. But for

for my owne particular, I should rather choose to follow the Advise of *Avicen*, who in the Prevention of this Malady prescribes a Hot Ayre for Men, & for women, a Cold. And, as *Rhasis* also is of opinion, I would not suffer them to weare cloathes that are lined with Furres, Ermine, or Velvet; by reason that they heat the blood too much; as doe also all Odoriferous perfumes, as *Muske*, *Civet*, *Amber*, *Gallia Moschata*, *Alipta Moschata*, and the like. All these things I would banish both from the Chamber, and Cloathes of the Patient: and instead thereof substitute *Camphire*, which by reason of it's cold quality, very much tempereth the heat of the blood.

Camphora per Nares, castrat odore Mares.

He must also drinke water, and no wine upon any tearmes: because that wine inflames the blood, and makes men the more prone to lust; as *Aristotle* saies: παιῶ τὸς φιλητικὸς οἶνος. And therefore the Poets feigne, that *Priapus* was the sonne of *Bacchus*. And the ancient Lawmakers did ordaine

ordaine, by the lawes of twelve Tables, the same punishment for a woman that drunke wine, as for an Adultereſſe.

Yet *Gordon* allowes the Lover to drink wine, and that too, not in a very ſmall quantity, nor yet ſo much as will make him drunke: notwithſtanding *Ovid* ſaies the contrary.

Vina parant animos Veneri, niſi plurima ſumas,
Et ſtupeant multa corda ſepulta mero.
Nutritur vento, vento reſtinguitur Ignis:
Lenis alit flammas; grandior aura necat.
Aut nulla ebrietas; aut tanta ſit, ut tibi curas
Eripiat: ſi qua eſt inter utrumq; nocet.

Wine kindles *Cupids* flames: unleſſe thou ſteep
Thy ſoule in Brim-full bowles, and lay't aſleep.
Thus wind, we ſee, both feeds, and quenches fire:
Strong blaſts put out, when gentler raiſe it higher.
Or taſt not; or drinke deep, and drowne thy care.

No

No meane: Extreames here th'only Vertues are.

Wine, saith he, taken moderately, raiseth the spirits, and provokes a desire of *Venery*: but if it be drunke in great abundance, it then workes the contrary effect, and takes away all such thoughts. And he proves it by the instance of fire, which is increased, and growes into a great flame, if you blow it gently: whereas, on the other side, a rough boisterous blast quite extinguisheth it. And therefore hee concludes, that either of the Extreams, either to forbeare utterly, or else to drinke it in excesse, is very safe: but the Meane carries all the danger in it.

I could be content to give a Poet free leave to maintaine so licentious a Position as this is: But that a Platonick Philosopher, *Marsilius Ficinus* by name, should advise, for the cure of this Malady, to be Drunke now and then, that so there may be new blood and spirits bred, for to supply the defects of the blood and spirits that are Infected by this disease of Love; and so by this meanes to cure one vice by a gre-

ter

er, seems to me to be a doctrine not only Impious, but also very dangerous too. But for confutation of *Ficinus*, I shall only put the reader in mind of the example of *Lots* incest, and the cause thereof.

We advise then, that the Patient drink water, insteed of wine, that so by litle and litle ἐκ προσαγωγῆς τὰ ναντία, ἃ προσάγειν καὶ διαναπαύειν; as *Hippocrates* saies, the habit and disposition of the body may be altered by degrees to a contrary state. Or else, which will be much better, let them accustome themselves to fast often, and feed on bread and water. For, as the Poet *Achaeus* saies,

Ἐν τῇ κενῇ γαστρὶ, τῶν καλῶν ἔρως
Οὐκ ὄστι.

Love takes not up his lodging in an Empty belly. But contrarily, ἐν πλησμονῇ κύπρις: *Venus* delights in Fulnesse and variety of dainties. Especially if the party affected be in good plight, and high fed, and of a sanguine, or Cholerick complexion. For in this case, all his meats must be but very litle nutritive; but rather Re-

frigerative and of a cooling quality. And therefore ye must give him in his broaths and salads, Purslane, Sorrell, Endive, Succory, and Lettuce, which is so soveraign a Remedy against this Malady, that *Venus* desiring to forget all her unchast desires buried her deare *Adonis*, under a bed of Lettuce. Some Physitians preferre the Seed before the Leafe. Or else we may use conserves of red Roses, or Province Roses; which are said to be very effectuall in these cases. The same vertue doe they also attribute to Mints: not so much because they coole, as *Aristotle*, *Pliny*, *Magnimus*, *Arnaldus de Villa Nova*, and diverse others have thought, being moved thereto, because that perhaps they had observed out of *Hippocrates*, that Mints doe take away all Venereall desires: but rather for that they disperse and consume the seed, if a man use to eate it often: as the same *Hippocrates*, *lib.* 2. *de Diata* affirmes: ἢν πολλάκις ἐσθίει τις, τὸ πόρον αὐτὸν τήκει, ὥστε ῥέειν, καὶ ἐκτείνειν κωλύει. Which makes me suspect, that that place of *Aristotle* is corrupted, and that in stead of καταψύχειν which signifies to coole, it should be

e read, [illegible], that is, to consume by dissolving, or melting. But the Poets doe fabulously referre this vertue, that is found to be in Mints, to a certaine Nymph forsooth, called *Menthe*, daughter to *Cocytus*, one of the Infernall Rivers, and beloved of *Pluto*: who comming to the knowledge that *Pluto* was fallen in Love with *Proserpine*, the daughter of *Ceres*, the Goddesse of Plants and Corne; shee made her boasts, that shee her selfe farre surpassed *Proserpine* for beauty, and withall threatned to raise rebellion against *Pluto*, if he offered to bring her into his Subterranean Dominions. But *Ceres*, being informed hereof, she obtained of *Jupiter*, that this Nymph should be transformed into an Herbe of that name, with this Curse also upon her, that she should ever be accounted an Enemy to Loves Mysteries.

Yet *Avicen* holds the contrary opinion to that of *Hippocrates* and *Aristotle*, affirming that it is of a nature contrary to the Prevention and Cure of Love: which also the opinion of *Paulus Ægineta*, *Aetius*, *Dioscorides*, and many others.

But these contrarieties of opinion in these learned Authors, may, as I conceive, be easily reconciled, if we say, that according to the doctrine of *Hippocrates* and *Aristotle*, Mints are contrary to the motion of Love, when it is caused by Humid Repletion: for in this case, dry meats and Medicines are very hurtfull, as we may collect out of *Avicen, cap.* 28. & 29. *Lib.* 3. *Fen.* 20. *tr.* 1. But if the complexion of the party affected be Hot, and full of Serosities, and sharpe and salt Humours, Mints are then very hurtfull, according to the opinion of *Ægineta*, *Aëtius*, and *Avicen.*

They must also oftentimes use to eate Grapes, Melons, Cherries, Plummes, Apples, Peares, and such like fruit. The Epigrammatist greatly commends, among the rest, the Stock-dove, or rather the Woodquest, and Ringdove.

Inguina torquati tardant, hebetantq; Palumbi.
Non edat hanc volucrem, qui cupit esse salax.

I would also have them eate the coursest browne

browne bread, or bread made of Rie, Barley, Millet, or Spelt, (which *Quercetanus*, in his *Treasure of Health*, mistakes for a kind of Wheat without any beard; because that Spelt corne is called *Zea* generally by all our Herbalists:) which is but a hungry kind of graine, that yeelds somewhat more nourishment then Barley, and a great deale lesse then Wheat. They must also sometimes use to take Hempe-seed, or *Agnus Castus*, (both which seeds *Galen* reckons among Aliments) Rue, Cummin, or Coriander seed: and let them have in their sauces Vineger, juyce of Lemons, Orenges, Sorrell, Verdejuyce, and the like. But they must be sure to take heed of all manner of Aromaticall things, and all fried or salt meats: because that Salt, by reason of its Heat and Acrimony, provokes to lust those that use to eate it in any great quantity. And for this cause the Ægyptian Priests were wont to abstaine from all manner of Salt meats, having found by experience, that salt things doe cause a kind of Itching or Tickling in those parts that serve for Generation. And therefore the Rhodians, as

Athenaeus hath observed, called the Feast of *Cupid*, ἅλεα: as the Poets also, with *Plato*, have surnamed *Venus*, ἁλιγενὴς, which is as much as to say, *Borne of Salt*, or of the Sea: intimating unto us, by this Poeticall fiction, the generative vertue of Salt, which is indeed very great. And this is the reason that Fishes are more fruitfull, and multiply faster, then any other living creatures whatsoever. And we see that vessells of salt commonly produce great store of Mice: the Female conceaving without a Male, meerely by licking of the salt: if we may believe *Aristotle*. In like manner we see that Sheapheards usually give salt to their sheepe & goats; and Huntsmen likewise to their doggs; by giving them flesh powdered a long time in pickle: for to raise and awaken in them their Generative Faculty, when it is in a manner quite dulled and dead in them. Which makes me apt to thinke, that this word *Salacitas*, which signifies an earnest desire and appetite to Carnall Copulation, is derived from *Sal*, signifying Salt; and sometimes also Beauty, or Gracefulnesse according to that of the Poet,

Nec

Nec eſt in tanto corpore mica Salis.

Our Patient muſt abſtaine alſo from all meats that are very Nutritive, Hot, Flatulent, and Melancholy: as ſoft Egges, Partridges, Pigeons, Sparrowes, Quailes, Hare; and eſpecially greene Geeſe, by reaſon of ſome certaine ſecret properties that are attributed unto them by *Magninus* and *Arnaldus de Villa nova:* which I would have to be underſtood of the Liver only, which is indeed very nouriſhing: and which the Romans, as *Athenaus* ſaith, made more account of, then of all the other parts of the fleſh: it being moſt certaine, that the fleſh of a Gooſe is very hard of digeſtion, and abounds in Excrements, all ſave only the wings, as *Galen* affirmes in his *lib.* 3 *de Alimentis.*

He muſt alſo take heed that he doe not uſe to eate often Pine-nuts, Piſtachoes, ſmall Nuts, Cives, Artichokes, Coleworts, Rapes, Carrots, Parſnips, greene Ginger, Eringoes, Satyrion, Onions, Waternuts, Rocket, &c.

Nec minus Erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.

Oysters also, Chestnuts, Ciche peas, (which *Pliny* for this reason calls, *venerea*) and all such like meats.

The Alterative Medicines, that are of the like quality, are farre more dangerous then Meats are: as the seed of the Roman, or Red Nettle, Ash-keys, the leaves of Wood-bine, the true *Scinkes* (which, according to *Rondeletius*, are Land Crocodiles,) *Diasatyrion*, *Triphera Saracenica*, *Diazinziber*, and such like powders and Opiates, as you may finde them reckond up by *Avicen*, *Nicholas Monardes*, *Serapion*, *Mesue*, *Andernacus*, *Arnaldus*, *Matthæus Gradeus*, *Rhasis*, and other Authenticke Authors.

Now as the use of any of these Medicaments above specified is very dangerous; So doe I conceive that Idlenesse is much more. And therefore we shall doe very well to take care that our Patient be alwaies in some serious Imployment or other

her, according to his quality and condition.

(Finem qui quæris Amori,
Cedit Amor rebus; res age, tutus eris.

If from Loves power thou wouldst deliverd be:
Be still imployed, and thou shalt soone be free.)

Whether it be in Warlike Actions, or Hunting, Study, or Husbandry. And therefore the Poets feigne, that *Cupid* could never prevaile against *Vesta*, *Pallas*, or *Diana*, notwithstanding that he had triumphed over all the rest, both Gods and Goddesses: Intimating by this fiction, that those that place their delight, and are alwaies imployed either in the study of Learning, Hunting, or Husbandry, are not subject to the power of Love. And therefore let him be sure in the first place to avoide Idlenesse, as being both the Cause and Fuell too of Loves flames.

Ergo ubi visus eris nostrâ medicabilis Arte,

Fac monitis fugiat Ocia prima meis,
Hæc, ut ames, faciunt; & quæ fecêre tuentur.
Hæc sunt Incundi causa, cibusq; mali.

If thou would'st have me cure thy Melady,
Be sure that first all Idleneſſe thou fly.
This makes thee Love, and so still keep thee: This
Both Cauſe, and Food of this sweet miſchiefe is.

And as concerning the Exerciſe they muſt uſe, *Mercurialis* would have it to be Moderate. But I, for my part, ſhould rather, with *Galen*, and *Marſilius Ficinus* preſcribe it ſomewhat violent, *ad ſudorem uſq;*, till they ſweat againe: alwaies provided that the diſeaſe be not already growne to Madneſſe. And of all kind of Exerciſe, I approve moſt of Hunting, (whereby *Hippolytus* is ſaid to have preſerved his chaſtity,) and Riding; although that at the firſt indeed it ſeemes rather to provoke the body to venery, as the Philoſopher alſo obſerves in his *Problems*.

Sect.

ect. 4. Nevertheleſſe the frequent uſe of it, is very effectuall in this caſe, as *Hippocrates* alſo aſſures us: ὅτι ἱππάζονται μάλιστα πυκνόταλα, ἐκεῖ λαγνείην κάκιστοι εἰσι: Thoſe people that are great Riders, are the leaſt apt for Venery. And this he proves by the example of the Scythians, whom he affirmes, by reaſon of their continuall and immoderate uſe of Horſemanſhip, to be διὰ χολὴν σάτυροι καὶ ἀνδρόγυνοι, the moſt Impotent, and Eunuch-like men in the world.

Yet are there ſome kinds of Exerciſe and Recreations, altogether as dangerous; as, the reading of Laſcivious books, Muſicke, playing upon the Violl, Lute, or any other inſtruments. But the moſt dangerous of all, are Plaies, Revels, Maſques, and Dancing: for that theſe exerciſes doe as well open the pores of the Heart, as of the body. So that if any Serpent in the meane time chance to whiſper into his eare any Laſcivious, wanton, or idle diſcourſe; or if any Baſiliske chance to caſt forth ſome unchaſt looks, and effeminate glances: the heart is very eaſily ſurpriſed, and impoyſoned therewith; eſpecially

if

if it have ever before been wounded with *Cupids* darts. And what the Naturalists report of the nature of the Leopard, may not unfitly be applied to Love. For as this beast, by reason of his sweet savour drawes all other kinds of beasts after him, but especially the Apes, (yet these, of all the rest he is not able to catch, because they suddenly take the top of some tree or other:) he therefore endeavours to circumvent them by craft; and therefore he lies downe upon the ground, and covering himselfe all over with boughes, he counterfeits himselfe to be dead, and that so cunningly, that the Apes beleeve him to be so indeed. Which they no sooner perceave, but that presently they leape downe from the Trees, and fall to dancing and frisking round about him very joyfully: till at length the Leopard, finding them now to have sufficiently wearied themselves with their sporting about him, suddenly leaps out among them, and seases upon as many of them as he can well tell what to doe withall, and so devoures them. In like manner doth this little Divell, Love, dally at the first with

those

those he intends to ruine, inviting them with some slight pleasure or other, as dancing, revels, plaies, or the like: from these he leads them on perhaps to a higher degree of content, which they shall finde in ordinary conversation and familiarity with their Loves: from this they proceed to Passionate Love, and this perhaps at length brings them to the injoyment of their desires. But when that he hath got them once within his power, he then seazes on them with all violence, corrupting their principall and most noble faculties, perverting their Judgement, and depraving their Imagination: and thus under the Appearance of secure delights, he involves them in a thousand reall Miseries. For the Pleasure that Lovers enjoy, may very fitly be compared to that kind of Hony, which they call *Mel Heracleoticum*; which, by reason of the tast of *Aconitum* that is in it, is more pleasant then any other ordinary Hony, at the first tast: but when it comes to the point of digestion, it causeth a giddinesse in the Head, and a dimnesse in the eyes, and at the last leaves a very bitter tast in the mouth.

They

They must also carefully avoid all manner of lascivious discourse, dalliance, and Kissing: which, notwithstanding that our Ladies, with *Theocritus*, account to be Vaine, and of no force in this case; (κινὸν τὸ φίλαμα:) yet doe they carry great danger in them. And therefore they may be likened to those Egyptian Theeves, who were wont to be called φιλῆται, that is to say, Kissers: because that under the faire pretence of saluting and kissing those they met upon the way, they would set upon them, and rob them.

But the greatest danger of all is, in the Contrectation & touching of their hands, breasts, and other more secret parts: which the Greeks expresse very properly by the word βλιμάζειν, which signifies to handle, or feele Birds in the Market, to try whether they be fat, or no: intimating unto us hereby, that those women that will suffer themselves to be handled in this manner, are either to be bought, or borrowed.

Now for a Preservative against this Evill, *Avicen*, and *Paulus Ægineta* advise, that the Party affected should be stricken

with

with some sad disaster, and great affrightment; or else that he be imployed in some weighty affaires, or be accused of some Capitall Crime or other. But I should rather desire, that some learned Divine should inculcate into him the feare of Death and Hell; and so by this meanes stirre him up to devotion and frequency of prayer. For Prayer and Fasting are most soveraigne Preservatives against this Love Divell. And I would have him frequent the company of Religious people: that so by continuall Conversation with them, he may participate also of their good qualities: In like manner as a Vine, (according to the Naturalists report,) being planted neere an Olive tree, brings forth a more fat and unctious kinde of fruit, then otherwise it would doe.

Some Physitians counsell to take them and shut them up in Prison, (if so be they be young, and of able bodies,) and there give them correction. But, in my opinion, *Gordonius* is too severe and cruell, when he saies, that he would have them whipped, and well beaten, *donec totus incipiat Furere*, till they stinke again. But the Ancients

cients, taking a more wise course then t
when they would prevent this Dise
in young Effeminate *Inamorato's*, we
wont to fasten a Ring or buckle on th
fore-skin of their yard: as *Celsus* reports.
And hereto *Martial* also seemes to allud
in that place, where he saies:

Dum ludit mediâ, populo spectãte, palestrâ
Heu! cecidit misero fibula; verpus erat.

They must also take heed of sleeping o
their backs, for feare of overheating th
Reines: and they must not gird them
selves in too streightly; for this causeth
Dilatation of the Veines. Neither ma
they lye on downe-beds, or feather-beds
but rather on such as are stuffed wit
straw, or Willow leaves, Rue, Roses, Ne
nufar, Poppy, or *Agnus Castus*; on which
strawed upon the ground, the Athenian
Women were wont to lye in the time of
the celebration of their *Thesmophoria*,
which was a Feast consecrated to the Ho
nour of *Ceres*.

Avicen, in his Chapter *de Amore*, *Gu*
donius, *Arnaldus de Villa Nova*, and ma
ny

ny other moderne Physitians, are of opinion, that the best way to preserve one, that is but newly fallen in Love, from this disease of Erotique Melancholy, is, to endeavour by all meanes possible to divert his thoughts from his former Mistresse, by making him fall in Love with another: whom when he once beginnes to be affected with; they must then make him hate this, and fall in love with a third: following this course with him still, till at length he begins of his own accord to bee weary of being in Love. For as *Aristotle* saies, he that hath many Friends, hath never a one: in like manner doe I say, that he that is in Love with many women at once, will never run mad for any of them. And this, *Gordonius* confesseth that he learnt of the wanton Poët *Ovid*, whose advise this is.

Hortor & ut pariter binas habeatis amicas.
Fortior est, plures si quis habere potest.
Secta bipartito cum mens discurrit utroq;,
Alterius Vires subtrahit alter Amor.

Let each man have two Mistresses in store:
And 'twere much better, if he could have more.

Thus, whilst the mind 'twixt two it selfe doth share,
One Love with still each others force impaire.

For the Minde being thus divided, the desires are the lesse violent; and so one love takes away the force of the other.

But this opinion of theirs, (under correction of so learned men) I cannot approve of: considering that it is to bee feared, that either we shall not be able to remove his Love at our pleasure; (which *Avicen* also seems to grant, when he saies that if we cannot bring it to passe our selves, we must employ some old woman about the effecting of it:) or if wee doe take him off from his first Love, and commend a second to him, he may happily fix there too firmely, and be as much perplexed with this, as with the first Love. Besides, I my selfe have known diverse persons, who by this meanes have gotten so ill a Habit, as they could not choose but fall in love with all women Indifferently, that would but seeme to entertaine their Love: and as often as they came in

company where women were, their behaviour was so ridiculous, that a man would have taken them to bee arrant Fooles, notwithstanding all their other Actions were very discreet, and such as might become the wisest Men. For all Passions, that are of any long continuance, doe imprint ill Habits in the Mind; which by length of time growing stronger, are very hard to be removed, and are apt to be stirred up at every the least occasiō. An experience of this you may have in cowards, who oftimes are afraid even of those that come for their relcue and protection: and in Cholerick men, who many times fall out with their friends. So likewise those Men, that are prone to unchast Love, cannot content themselves with the Love of any one, but apply themselves to all indifferently. For Custome, which is, as it were, another Nature, being once growne up into a Habit, hath a wonderfull power in disposing the minde to that which is familiar unto it. And as a stumbling horse is apt to trip at every stone that lies in his way; So he that hath contracted such an Amorous Disposition, is in love with eve-

ry one he sees. And when he is once thus affected, he doth not then what he would, but what his Passion prompts him to: lust as a bowle, when it is once set a going, necessarily turnes round, and cannot stay it selfe, by reason of it's circular figure, so apt to Motion. *Dum servitur Libidini, facta est Consuetudo: & dum Consuetudini non resistitur, facta est Necessitas:* saith S. *Augustine*; while a Man indulgeth his owne lustfull desires, it growes at length into a Custome: and this Custome meeting no resistance, becomes at last a kind of Necessity.

CAP. XXXI.

Chirurgicall Remedies for the Prevention of Love, and Erotique Melancholy.

FOr as much as the seed is the joynt, Immediate cause of this Disease; as *Galen* proves at large by diverse both Arguments and Examples, toward the end

of

of his *lib. 6 de loc. Affect.* and seeing that the seed is nothing else but Blood, made White by the Naturall Heat, and an Excrement of the third Digestion, which provokes Nature either by its quantity, or quality to evacuate it; which otherwise would corrupt within the body, and so by sending up divers noysome vapours to the Braine by the Back-bone, & other passages, would disturbe and hinder the operation of its cheifest Faculties: It seemes to bee very necessary in the first place to take away the superfluity of Blood, by opening the Liver Veine in the right arme. And if the party be of a good Constitution, Sanguine, and well in flesh, you may take the greater quantity from him; because that their strength will bee able to beare the losse of the greater store of Blood. And you may reiterate it, two or three times in a yeare, so long as there is any danger of this Disease remaining: especially if you finde that this course would have been good to have been taken with the Patient at the first. After the Liver Veine hath been opened, I would advise to take some quantity of Blood, ac-

cordingly as the Age and strength of the Patient would beare it, from the Hamme Veine: especially if the party be troubled with the *Satyriasis*, and the Physitian find himselfe able enough to doe this. Or in stead of this, I would open the *Saphena*, or Ankle Veine: or else apply Couping glasses upon his thigh neere to the privy parts, having first made sufficient Scarification. But he must not come to these particular Evacuations, unlesse the Veine in the Arme were first opened: which in case of the *Satyriasis*, or Vterine Fury, I would have to bee done the first day. For otherwise this would bee a meanes rather to attract and draw down more Blood to those parts, which are both the cause and seat of the disease, then to draw it away. Some use Cauterismes on the Legs: but I doe not approve of this course, but rather take it to be vaine, and of litle or no force at all. The *Scythians*, as *Herodotus* reports, were wont to cut the Veines behind their Eares, and so by this meanes made them ἀγόνους, ἐνάριας καὶ ἀνανδρίεις Impotent, and weake: and having brought downe themselves to this base

dejected

dejected ſtate, they took upon them the habit of Women, and ſpun with them too: as *Hippocrates* relates: for as the ſame Author affirmes, *lib. de Aëre, Loc. & Aqu.* the cutting of thoſe Veines or Arteries that joyne cloſe to the Eares, makes the perſons ſo cut, Impotent, and unapt for Generation. Notwithſtanding *Veſalius*, and ſome other Anatomiſts will have this defect to proceed rather from the cutting of the Nerves of the Sixth Conjugation, which paſſing along by the eares, are terminated in the Genitale, and Spermaticall Veſſels.

This remedy being ſo eaſie, might alſo ſeeme very uſefull for all thoſe that have taken upon them the Vow of Perpetuall Chaſtity: but that there ſeemes to be ſome danger in it of hurting the Memory and Iudgement: as may be collected out of *Avicen*, and is confirmed alſo by the example of the Scythians before mentioned; who, by this Chirurgicall experiment made upon themſelves, became ſtarke Fooles and Idiots.

CHAP. XXXII.

Medicinall Remedies for the Prevention of Love, or Erotique Melancholy.

THE first Medicinall remedy shall be a Clyster, composed of cooling and moystening Ingredients: among which it will doe well to mixe Hemp seed, *Agnus Castus*, and the like. And the next day after, you shall give him a sufficient quantity of *Cassia*, *Catholicon*, *Diaprum*, or *Tryphera Persica*, with a litle *Agnus Castus*: or else a very gentle Purge: for wee must not in this case use any violent Purgation, or which would make the body over Laxative: as both *Avicen*, and *Aetius* are of opinion, who to this purpose prescribes the Decoction of Betes, Mallows, or the hearbe Mercury. For all violent Medicaments doe heat the Humours, and inrage the Blood, driving downe the Excrements toward the Inferiour parts, and

Sper-

Spermaticall Veſſels. And for this reaſon *Arnaldus de Villa Nova, cap. de Regim. Caſt. Vivent.* preferres Vomits, in this caſe, before Purging.

Then let the party take every morning a litle milke, or elſe ſome broath, or Iulip that may refreſh the blood: uſing alſo ſome Medicinall drinke, which is of a contrary nature to the generation of ſeed: eſpecially if the party be of a moyſt complexion: for, for ſuch perſons, theſe kinde of Medicines are very good, as *Avicen* ſaith.

This Medicine I commonly uſe.

℞ *Rad. Bugloſ. borag. & cichor. ana* ℥ ß. *fol. Endiv. acetoſ. portul. lupul. & lactuc. ana m.* j. *ſem. 4. frigid. major. & minor. ana* ℥ j. *ſemin. viticis & papav. albi ana* ʒij. *paſſul. Corinth. flor. Nenufar. & viol. ana p.* j. *decoq. ad lib.* j. *in colat. diſſol. ſirup. de pomis redolent. viol. & Nenufar. ana* ℥ j. *& miſce, fiat Iulep. clarif. & aromat.* ℥ j. *ſantal. albi pro tribus, aut 4. doſibus matutinis.*

Sometimes alſo I adde hereto ſome few graines of Camphire: or elſe I temper it with water of Lettice, Purſlane, or water-Lillies: and ſo give it him to drinke

for

for ſome certaine Mornings: eſpecially if the party affected be of a Hot and Cholerick conſtitution. For, as *Dioſcorides* ſaith, theſe hearbs are very powerfull and efficacious for the Prevention and cure of this Malady.

The *Athenian* Prieſts were wont to take Hemlocke for this purpoſe: notwithſtanding that it was the Ordinary poyſon that the *Areopagites* uſed to put Malefactors to death withall: as we may obſerve out of *Plato*. And S. *Baſil*, (who is reported to have been as well an excellent Phyſitian, as a Divine,) affirmes that hee had ſeen women, that have quite extinguiſhed all their unchaſt Heats, meerely by drinking of hemlock. But we muſt take heed that we uſe not any Diuretical Medicines, & that for the reaſon before alledged concerning Purgation. Beſides, all ſuch Medicaments are commonly Hot and Dry, except they be qualified with a litle quantity of milke and water, which may temper their Heat. For *Mercuriale* affirmes, that hee hath cured women of this Love-Madneſſe, by theſe remedies only. Or elſe let them uſe this.

Lent.

℞ *Lent. paluſt. p. 5. ſem. lact. porc. & papau. albi, ana* ʒ. j. *roſar. & nenuf. ana* ʒ. 5. *coquant in aqua, & cum q. ſ. ſacchari fiat ſirup. quo utatur ſingulis diebus.* Some like and boyle in their broaths a litle Morell, and Hemlocke; but I am not of their Opinion.

And if there be any danger of Ventoſity, as there may very well be in ſuch perſons as are of a Melancholy conſtitution: then you ſhall uſe Decoctions, Iulips, or Oyntments, and the like, rather then cooling Simples.

After that he hath taken theſe drinkes, it would not be amiſſe to purge him, with thoſe Medicines above ſet downe; or elſe with Rhubarbe, & ſirupe of Roſes, or with the ſirupe of Succory, compounded with Rhubarbe.

But me thinkes it is a very Ridiculous conceit of *Arnaldus Villanovanus*, where he ſaies, that there is no better way in the world to ſecure a man from this Diſeaſe, then to carry about him a knife, with a haft made of the wood of *Agnus Caſtus*.

It is alſo very good to bath the privy members in Vineger, the juyce of Morell, Plantaine,

Plantaine, Hipwort, Houſe leeke, or the like liquors: eſpecially if the party doe not marry. But for my part I conceive, that there is leſſe danger in bathing ones ſelfe in cold water, ſo perhaps there might be leſſe benefit iſſue therefrom: conſidering that thoſe wenches of *Lions* were heretofore cured of this diſeaſe, only by leaping into the river *Soſne*, as we have before related. This bathing, which muſt bee done with cold water in the ſummer, and luke-warme in winter, you may reiterate oftentimes, alwaies anoynting the reines of the backe, and the Groyne, with *Galen* Refrigerating Oyntment, or *Meſues Rofatum*, or *Camphoratum*. To which you may alſo adde the juyce of thoſe cooling Hearbes before mentioned. Yet muſt there be great heed taken, as *Ægineta* ſaith, leaſt while we are ſo carefull of cooling the Privy parts and loynes, the reines doe not ſuffer too much by it. There is alſo great danger of ſtopping the courſe of the monethly Tearmes in Women and Virgins; if ſo bee that theſe Stupefactive and cooling Medicaments bee uſed too frequently. And therefore, leaſt that avoyd-

ing

g one inconvenience, we fall into a grea-
r, we must take heed of giving women
y inward Medicines, that have Vinegar
n thē: ὑστεραλγὲς γάρ ἐστι: saith *Hippocrates*: It
ffends the Matrix and secret Parts, cause-
ng great paine and gripings in them. And
Avenzoar gives the reasons hereof, unto
whom I must referre the Reader for more
articular satisfaction herein.

Aëtius, besides the annointing of the
Reynes, Loynes, and the parts adjoining,
dviseth to bath the forehead and Tem-
bles also with *Oxyrhodeum*; especially if
there be any danger of Madnesse, Vterine
Fury, or Erotique Melancholy.

If it should seeme to bee somewhat
dangerous for the patient to have these
Oyntments, Cere-cloathes, or cooling
Fomentations aplied unto him: you shall
doe well then to gird him about with a
thin plate of lead; to which both *Galen*,
Avicen, *Ægineta*, *Andreas Laurentius*,
and all our moderne Physitians attribute
great vertue in this case. But they must
take heed that hee weare it not too long,
for feare it may offend the Reines. Besides
all these Remedies already set downe,

Arnaldus

Arnaldus de Villa-Nova addes yet another, the use whereof he commends to all that desire to live chast, and especially Friers, and other Religious persons: which is, to goe Barefoot.

There are yet some other Remedies that concerne particularly the cure of this disease in Women, who are the most of all subject unto it. And these are commonly Clysters, composed of very cold Herbes mixt with a certain quantity of *Camphire*, *Castorium*, or *Rue*. Or else they may use Uterine Clysters, such as this.

℞ *Lent. excentic. p. ij. flor. salic. & rosar. ana p. i. fol. olivæ m. i. fiat decoct. ad lib. i. in qua dissol. trochisc. de Camphor. ℥ i. misce, fiat Clyster injiciatur in sinum pudoris.*

Or else this other, out of *Aëtius*.

℞ *Nitri & Cardamomi ana ℥ i. cum ceratis excipito: fiat pessus, quem pudendis subdito. Vel certam quantitatem Diacardij cum solani succo mixtam in sinum Veneri indito.*

There are also diverse other Remedies and Prescriptions, in case of this disease, which have been left us by women, that have

have had some proportion of skill in Physicke; such as was *Cleopatra*, sister to *Arsinoë*, who in her Prologue to her booke desires to be called, *The Queen of Physitians*. Her advise to her daughter *Theodota* is, that if the disease be already growne to Madnesse, or Uterine Fury, that then she should *intra portulam Veneris radiculam immittere panno involutam: dicitq; (mirum dictu) super pannum hunc exinde repetitum Vermiculos quosdam inveniri.*

And here I would desire the Reader to take notice by the way, that my desire is to speake as modestly as possibly I can: yet must I withall observe the Precepts and Tearmes of Physicke, which cannot so well stand oftentimes with the Civility and modesty of Language. *Amo Verecundiam*, (saith *Tully*,) *sed magis amo libertatem loquendi.* I love Modesty: but yet I love the Liberty of Speech more. And yet am I not one of *Zeno's* sect, *cui placuit suo quamq; rem nomine appellare*; who would have every thing called by its own name: and maintained, that nothing was Obscene, nor unfit for the chastest eares to heare. And indeed it may seeme to bee something

something a disputable businesse, whether or no the names are obscene and dishonest, when as the Parts themselves that are signified by them, are not so, but are Naturall, usefull, and necessary: and of which also we oftentimes make publicke dissections and demonstrations, and discourse openly of their substance, number, figure, situation, connexion, Actions, and use.

Perrot, a French Physitian, adviseth to take *Camphire*, and distill it a douzen times: assuring us that this remedy exeels all other in vertue, and efficacy. And *Arnaldus de villa nova*, saies, that if a man take the right stone of a Wolfe, and put it under the right stone of the party affected, he will in a short space forget all his unchast desires. But this is not the only trifling devise, that is to bee found in that booke of his, *de Venenis*. But if this should be true, which yet I am very apt to suspect, we must attribute this effect to some certaine Occult quality: to which wee must also referre the vertue which both he, and diverse other Physitians doe impute to the *Carbuncle*, *Saphire*, *Emerauld*, and *Iaspir* stones, for the preserving a man from

from Love-Melancholy, if he weare any of these precious stones on the Ring-finger of his left hand.

CAP. XXXIII.

The cure of Erotique Melancholy, and Love-Madnesse.

DIogenes going one day to the Oracle at *Delphos*, to aske counsell, what was the most soveraigne and speediest Remedy for the cure of his sonne, that was growne mad for Love: received this answere, that he must enjoy Her, that was the cause of his Madnesse. The same counsell did *Ionadab* give to *Amnon*, who doated on his sister *Thamar*; *Hippocrates*, to King *Perdicca's* sonne: and *Erasistratus*, to *Antiochus*, King *Seleucus* his sonne. This opinion is also set downe in expresse tearmes by *Hippocrates*, about the end of his booke *De his quæ ad Virgin. spect.* thus: κελεύω δ' ἔγωγε τὰς παρθένους, ὁκόταν τὸ

 το-

τοιοῦτον πάσχωσιν, ὡς τάχιστα ξυνοικήσαι ἀνδράσιν.
My advise is, saith he, that all young wenches, when once they begin to bee taken with this disease, should presently bee married out of hand. The same is the opinion of *Galen* also, toward the end of those excellent bookes of his, which he composed in his old age, *de Locis Affect.* as also of *Avicen*, *Haly Abbas*, *Gordonius*, *Arnaldus*, *Valescus de Tarenta*, *Pereda*, *Lucretius*, *Ficinus*, *Ovid*, and many others.

But the enjoyment of their Desires doth not cure this disease alone; but even the very power, or Liberty to enjoy them, doth oftimes worke the same effect: according to that of the Poet.

Illi, peccandi studium, permissa potestas
Abstulit: atq; ipsum talia velle subit.

And sometimes also a bare dreame doth the like: as may appeare by that story of a certaine young *Ægyptian*, that was extreamely in love with one *Theognis*, related by *Plutarch*. This young *Inamorato* prevailed so farre with this wench, that at the last she consented to satisfy his desires,

ires, upon condition that hee would give her a certaine ſumme of Money: which he very readily condeſcended unto. It fortuned in the meane time, that as this luſty youth one night lay aſleep in his bed, hee dream't that he embrac'd in his armes his beloved *Theognis*: and his Fancy was ſo ſtrong upon him, that hee conceived himſelfe to enjoy her really, in the height of Amorous dalliance: and was indeed by this meanes cured of his Malady. Which the Damſell coming to have notice of, ſhe demands her ſalary of him: and upon his refuſall to pay it, ſhe ſues him in the court of Iuſtice, alleadging for the reaſon of this her proceeding, that ſhe had performed the conditions on her part required, in that ſhe had cured him of his diſeaſe. Which when the Iudge heard, he commanded the young man, that hee ſhould bring into the Court the ſumme of mony agreed upon betwixt them, and there powre it out into a Baſon: and withall decreed, that as the *Egyptian* had contented himſelfe with a bare Imaginary pleaſure, conceived in the enjoyment of Her body: in like manner ſhould ſhe bee

ſatisfyed with the ſound and colour of his gold. This ſentence of the Iudge was approved of by all, ſave only the Damſell: who objected againſt it, that the dreame had quenched the *Ægyptians* deſire: but on the contrary, the ſound and colour of the gold had encreaſed Hers the more; and that therefore this ſentence was unjuſt.

And here before wee either approve, or reject this Remedy, we muſt diſtinguiſh this enjoyment into two kindes, either Lawfull, or Vnlawfull. Now there is no Phyſitian, that ever denyed to his Patient, for the cure of his Love-Madneſſe, the enjoyment of the perſon he loved, ſo it were in marriage lawfully concluded on of all ſides: conſidering that, as the Poet ſaies.

Amoris vulnus, idem qui facit, ſanat.
The wounds of Love, are cured only by that hand that made them.

Τήλεφός εἰμι, κόρη. σὺ δὲ γίνεο πιστὸς Ἀχιλλεύς.
Κάλλεϊ σῷ παῦσον τὸν πόθον, ὡς ἔβαλες.
I, ſweet, am *Telephus*: Thou, *Achilles* be.
And let thy Beauty cure, that wounded me.

Avicen, in his chapter *de Amore*, saies, that this is the only, and last remedy that we must have recourse unto. *Amplius cum non invenitur cura, nisi regimen coniunctionis inter eas, secundum modum permissionis fidei & legis, fiat. Et nos quidem iam vidimus, cui reddita est salus, & virtus, & rediit ad carnem suam, cum iam pervenisset ad arefactionem, & pertransisset ipsam, & tolerasset Ægritudines pravas, antiquas, & febres longas, propter debilitatem virtutis, factam propter nimietatem lisei.* And he professes that himselfe hath seen some, that have been recovered by this meanes, when as through the extreamity of this Love-Melancholy, they have been grown leane and dry, and have had scarce any flesh left on their backes, and through weakness and faintnesse have beene brought into cruell Inveterate diseases, & Feavers of long continuance. But in case that Marriage cannot be accomplished betwixt the parties, by reason of any Impediments on either part: I dare not bee so impious as to prescribe for the cure of our Patient, as *Avicen*, and *Haly Abbas* doe, *Emptionem puellarum, & plurimum concubitum*

cubitum ipſarum: & earum renovationem, & delectationem cum ipſis. And yet I doe not marvaile at all, that theſe *Mahometans* ſhould embrace this ſo wicked an opinion: conſidering that their *Alcoran* permits them to have as many wives, and Concubines, as they are able to maintaine: as wee are aſſured by the relation of all thoſe that have written of the cuſtomes, and manners of the *Turkes*, and other *Mahometans*. Neither yet doe I wonder at *Ovid*, and *Lucretius* among the Poets, who made a vertue of Luxury, and Incontinency. But this opinion is moſt vile, and execrable in the mouth of Chriſtians, that would ſeeme to maintaine it: ſuch as were *Arnaldus de villa Nova, Magnimus, Valeſcus de Tarenta, Pereda, Marſilius Ficinus*, and ſome others. But I leave this queſtion to be diſputed by Divines, whether or no Fornication bee lawfull: and whether wee may doe Ill, that Good may come of it: And ſhall only for mine owne part believe, as the Morall Philoſophers teach us, that Vice is never cured by Vice, but by Vertue, as by it's contrary: Τὰ ἐναντία τῶν ἐναντίων ἐστὶν ἰάματα: For Contraries

traries are cured by Contraries; as I shall be able to prove unto you out of *Aristotle*: and shall shew you withall, that those persons that take this lewd course to cure themselves of this Malady; instead of being cured, they rather grow farre worse, and much more inclined to Lust, and all unchast desires. οἵτε γὰρ πόροι ἀναστομοῦντα, καὶ ποιοῦσιν εὔρουν τὸ σῶμα ταύτῃ. καὶ ἅμα καὶ τότε μνήμη τῆς συμβαινούσης ἡδονῆς ἐπιθυμίαν ποιεῖ τῆς τότε γινομένης ὁμιλίας. For by this meanes, saith he, the passages of the body are opened & made more capacious, & the spermaticall vessels are enlarged: and withall, the Remembrance of those sweet pleasures they have formerly enioyed, begets in them a strong desire to act them over againe. This doctrine *Aristotle* seemes to have derived from *Hippocrates*, who discourseth of this point, almost in the very same tearms; καὶ γὰρ καὶ ὁ ἀνὴρ τὴν λαγνείην πολλά. εὐρώτερα γινόμενα τὰ φλέβα, μᾶλλον ἐπάγει τὴν λαγνείην. For, saith he, if a man doe exercise the Acts of *Venery* very frequently; his Veines by this meanes grow larger; and so attracting the greater store of seed, he is a great deale the more prone to *Venery*.

nery, *Galen* also is of the same opinion; and proves it by that excellent and true Maxime of the divine *Plato in Theateto*; where he saies, that *Ignavia quidem exsolvit: proprii autem officii exercitatio, robur auget.* Idlenesse, and want of exercise, destroyes the strength: but labour, and often using of a mans strength, increases it. And this hee confirmes also by the instance of Womens breasts, which breed the greater quantity of milke in them, the oftner they are sucked. But on the contrary side, saith he, *Cantatoribus, & Athletis, qui iam inde ab initio nullam vitæ partem Veneris illecebris contaminaverunt, nullam admittentes Venereorum cogitationem, vel Imaginationem; iis Pudenda exilia, & rugosa, veluti senibus, fieri consueverunt, nullaq́ libidine tentantur.* Which place, I hold to be very wel worthy the consideration of all those that have taken upon thē the vow of Chastity. Besides, if the contrary opinion of those Authours above named were true: it must needs then follow, that those persons that are married, should never feele the force of any of these unchast Heats of Lust: notwithstanding experience proves the contrary.

nary. And this hath moved even some of the Ancient Fathers to confesse, that it was a harder matter for a man to preserve his Chastity, then his Virginity.

CAP. XXXIV.

Remedies for the Cure of Love-Melancholy in Married persons.

IT is often seen, that Married persons, whether they have been joyned together by their own good liking and choice, and without any constraint on either side; or else perhaps against the consent of the one or the other; doe at length conceave a secret hate against one another, which occasioneth betwixt them such discord, malice, and neglect, that they cannot endure the company of one another: but presently yeeld up themselves to the embraces of some new Loves, whom they entertaine with all fervency and strength of desire, notwithstanding the unlawfullnesse

neſſe of this their fowle and lewd manner of living. The cauſe of this, is diverſe, for it is ſometimes either the Diſſimilitude of Manners; or elſe a ſecret Antipathy in their diſpoſitions: ſometimes alſo ſome Imperfection either of body or mind in one of the parties. Sometimes it is cauſed by ſome Charme, or Inchantment; or elſe perhaps a Iealouſy, or conceit that they have, that their Love is not requited with mutuall Love againe. And ſometimes alſo it is cauſed through the want of that Pleaſure that Nature hath in great meaſure beſtowed on the Genitall parts in the Act of Copulation, by the means of thoſe Nerves which are placed in them, and the Serous ſharpe pricking Humour that is reſerved within certaine Kernels in the neck of the bladder.

For the cure of this Naturall defect, I ſhall deſire you to have recourſe to *Marinello de Vigo*, *Avicen*, and others, & eſpecially *Liebault* in his firſt book of the diſeaſes of Women, and 35. chapter: where he ſets downe the meanes that muſt be uſed, for the reconcilement and bringing together againe of new married perſons

that hate and fly the company of each other. And here by the way you are to take notice, that as there are some Men that are Cold and Impotent: so are there likewise some Women too, that feele no motions of the flesh at all. *Platerus* in his Observations makes mention of two in this kind, who were for this reason alwaies Barren. Of this constitution was *Amasis*, King of Egypt; as *Herodotus* reports: and *Theodoricus*, King of France, is reported by *Paulus Æmilius* to have been Impotent toward his Wife, but not toward his Concubines. The same is recorded also in the Annals of *Aragon*, and by *Dupreau*, in the yeare 1196. of *Peter* the Second, King of *Aragon*: which the Quen being advertised of, she went one night, and lay in one of the Kings concubines beds, and was got with child that night, and afterward delivered of *Iames*, who was afterwards King: and so by this meanes and subtle device of the Queenes, the King was brought to see his errour, and ever after abstained from his unchast Loves.

Homer faignes that *Iuno*, for to restraine

straine her Husband *Iupiter* from falling any more in Love with *Latona*, *Io*, *Calisto*, and other his Concubines, borrowed *Venus* Girdle,

Ἔνθα ἦ οἱ θελκτήρια πάντα τέτυκτο.
Ἔνθα ἐνὶ μὲν φιλότης, ἐν δ' ἵμερος, ἐν δ' ὀαριστὺς
Πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρονεόντων.

Wherein were wrought all the desires, graces, perswasions, baites, and allurements required to the confirmation of love betwixt man and wife.

If either of the parties have any defect in their person, which may seeme to have been the cause of the others neglect; they must then endeavour to repaire it by all convenient remedies. Or if this be impossible to be done; they must then strive to recompence this defect of body, by the beauty of their mind.

Vt teneas Dominam, nec te mirere relictū:
Ingenii dotes, corporis adde bonis.

Maximus Tyrius reports, of *Achilles*, that he seemed so beautifull to all those that beheld

beheld him, not so much for his long golden Haire; for *Euphorbus* had a fairer head of Haire then he: but because that his personall Beauty was adorned with that of his Mind. The learned *Sapho* makes her selfe praise-worthy in this respect; when as in her Epistle to her beloved *Phao*, shee boasts, that what Nature had denied her in beauty, she her selfe had repaired that defect by the Indowments and graces of her Mind.

Si mihi difficilis formam Natura negavit:
Ingenio, forma damna rependo mea.

They must also endeavour to make themselves conformable to each other in their wills, manners of life, and conditions: according to that advice of the Poet.

Certus Amor morum est. Formam populabitur Ætas:
Et placitus rugis vultus aratus erit.
Sufficit, & longum Probitas perdurat in ævum;
Perq; suos annos, hinc benè pendet Amor.

He

He that his love on a faire Face hath plac'd:
As Age shall ruine this, his flames must waste.
But where two equall minds, and chast desires
Doe meet; these kindle never-dying fires.

And if there be any secret Antipathy betwixt them, they must yet still pretend some shew of love the one to the other: for it may so come to passe, that this feigned Love may in time convert to true reall Love. It is reported of one *Calius* in Rome, that, to avoid the Attendance on some great person in the Emperours Court, counterfeited himselfe to be grievously troubled with the Gout, applying all those ordinary remedies that are prescribed for the cure of this disease: Till at length Fortune did him the favour to send him the Gout in earnest. Of whom *Martiall* hath this witty Epigram.

Tantum cura potest, & ars doloris.
Desit fingere Calius Podagram.

Calius

Celius now feignes not. (see what Art can doe!)
He that before would not, now cannot goe.

Appian also makes mention of another, who in a jeering way counterfeiting blindnesse in another, within a short space became blind himselfe. Love must be answered with Love againe. *Monstrabo tibi Amatorium sine Medicamento, sine ullius Veneficæ carmine. Si vis amari, ama.* saies *Seneca*. I will shew thee a way how to procure love, without either Philter, or Charme: If thou wouldst be Loved, doe thou first love. *Themistius*, and *Porphyrius* have a pleasant fiction to this purpose, which is this. As one day *Venus*, having perceaved that her sonne *Cupid* did not thrive at all, went to consult with the Goddesse *Themis* concerning the reason of it; she receaved this answere: that *Cupid* could not recover a perfect state, and strength of body, unlesse he had a Brother, which must be called *Anteros*, or Reciprocall Love, for the mutuall assistance of each other. *Anteros* was no sooner borne,

but

but presently *Cupid* began to grow, and spread forth his wings; and so long as *Anteros* was in presence, he appeared both greater, and much more beautifull: but in his Absence he seemed alwaies to diminish, and abate both in strength and beauty. So that by this fiction is intimated, of how great force and vertue, honest Embraces, kind words, and courteous entertainements are, for the continuance and encreasing of mutuall Love. And for this cause the Ancients, as *Plutarch* reports, were wont to give the Bride a *Quince* to eate, on the wedding day.

Nam facit ipsa suis interdum fœmina factis,
Morigerisq; modis, & mũdo corporis cultu,
Vt facile insuescat secum vir degere vitam.

It often comes to passe, saies this old Poet, that a woman, by her applying her selfe to the humours and conditions of her Husband, and by her neatnesse, and comely attiring of her selfe, tempers the roughnesse and harshnesse of his disposition; and so by this meanes they enjoy each

each other very peaceably and lovingly. *Philostratus* reports, that the eating of Hares flesh, was accounted of great vertue among the Romans, for the maintaining of Mutuall Love and amity betwixt married persons, and to divert their minds from thinking on any strange loves. And this custome was grounded perhaps on a certaine opinion, that, as *Plinie* saies, they had, that the flesh of a Hare makes those that eate it comely, and of a gratious aspect. And hereto *Martiall* seemes to allude, when he writes to *Gellia* thus.

Si quando Leporem mittis mihi, Gellia, Mandas,
Formosus septem, Marce, diebus eris.
Si non derides, si verum, Gellia, mandas:
Ediſti nunquam, Gellia, tu Leporem.

Gellia, when ere thou send'st to me a Hare,
Thou bidst me eate it, and I shall be faire
Seven daies. If this be true, as thou dost say:
Thou never eatst a Hare, good *Gellia*.

Aristotle commends for this use the fish called *Remora*, by the Latines; and by the Greekes ἐχενηὶς: and saies that they were wont to use it in their Philters. χρῶντάς τινες αὐτῷ πρὸς δικὰς, καὶ φίλτρα: which place of *Aristotle* is thus translated by *Pliny*: *Echineis, Amatoriis beneficiis infamis, Iudiciorum, & litium mora*. Which opinion of the Ancients seems to me in all probability to have been grounded on a certain fable that they have, how that such a Fish should stop the ship of *Perianders* Embassadors, whom he had sent to geld all the Males that were left of the bloud Royall: as if Nature her selfe held it an unworthy Act, that man should be despoyld of those parts, that were given him for the preservation of the whole kind.

The same vertue is attributed also, by some other Naturalists, to that kind of Corall, which is for this reason called *Charitoblepharon*; and also to the Hearbe *Catenance*: and by *Philostratus*, to an Oyle that drops from certaine trees, growing on the banke of the river *Hyphasis* in *India*; wherewith all the Indians are wont to annoynt themselves on their Marriage day.

Bu

But for mine owne part, I am more inclined to be of the Poet *Menanders* opinion, who thinkes that the strongest tye, for the retaining of Man and Wife in Mutuall amity and concord is to have Children. φιλίαν μέγιστος δεσμὸς, αἱ τέκνων γονοί. Because that, Children, as the Philosopher saith, are *Commune Quid*, a Benefit that both parties have equall share in: and are therefore the fittest Mediators, and Vmpires betwixt Man and Wife. Now it is the property of a Mediator to reconcile, and reunite both parties: as *Aristotle* saith. τὰ γὰρ τέκνα κοινὸν ἀγαθὸν· συνέχει δὲ τὸ κοινὸν. Now if you desire to know what means are to be used for the cure of Impotency in Men, and Barrennesse in Women: I desire you to have recourse unto a treatise I have formerly written of the same subject.

The *Romane* Ladies made great account of the hearbe *Hippoglossum*, or Horse-tongue, which they called *Bonifacia*, and attributed great vertue unto it for the reconcilement and reuniting of married persons. *Albertus Magnus*, & *Lemnius* attribute the like vertue to a certaine

ſtone, which, they ſay, is found in the belly of a Capon, that was not gelded untill he was foure years old: which ſtone, they ſay, is of an exceeding bright colour, and as tranſparant as Chriſtall, and about the bigneſſe of a Beane. Now he that means to prove the vertue of it, muſt take and wrap it up in a piece of skinne or bladder, and ſo weare it about him. *Plin.* affirmes that Eringo roots are of great force in this caſe. But I for my part am of the Poets opinion, who ſaies that

Malè quæritur Herbis,
Moribus, & Formâ conciliandus Amor.

It is an idle and vaine thing, to goe about to procure Love by Hearbs, or Charmes, or the like fooliſh deviſes: for true Love is cauſed only by beauty, and the vertuous diſpoſitions of the Mind.

Yet ſometimes I confeſſe, it is brought to paſſe by the uſe of Charmes & Witchcraft, that Married perſons fall off from the Love they formerly bare to each other: and ſo by this meanes are forced to entertaine new deſires, and yeeld to

themselves to embrace the Love of strangers. These Charmes are commonly called in Latine, *Nodi, sive Ligamina Amatoria:* of which many of our Moderne Physitians have written, and particularly *Arnaldus de Villa Nova,* in his Tract *de Ligaturis Physicis.* And it is the opinion also of many both Divines and Physitians that it is probable, that the Divell, who is the Author of all Mischiefe, hath power to quench lawfull Loves, and to kindle new and unlawfull desires in men: as first, by making the Husband Impotent towards his owne wife, by the application of some naturall things that may have that vertue; which he can at his pleasure remove againe, when the same man comes to meddle with any other woman. Secondly, by raising dissentions, and Iealousies betwixt them. Thirdly by causing some loathsome disease or other, in either of the Parties: as it is reported of *Medea,* who by the power of her Charmes is said to have made all the Lemnian women to have stinking breaths, in so much that their Husbands could not endure to come neare them. Fourthly, by troubling their

Imagination, and making either the Husband, or the wife seeme misshapen and defotmed to the others eye; and all other both Men and Women to appeare faire and beautifull. Or lastly, by working some secret Antipathy betwixt them. For it is reported by *Egnatius*, that one *Vnlasca*, a Bohemian wench, by her charmes caused the Women of *Bohemia* to kill all the men in that place where she was, all in one night. Or else the Divell may doe this, by working some strange Alteration in the Temperature of the Genitall parts either of the Man, or of the Woman: for by this meanes some men have become Impotent, and unapt for Copulation: and on the contrary, some Women have been as salt as Bitches: as *Saxo Grammaticus* reports.

But we must take heed that we doe not Ignorantly impute these effects to Magicke, Charmes, or Sorcery, when as indeed they are produced by Naturall causes: As did of old the Scythians, who having made themselves Impotent, by cutting the veines, Arteries, or Nerves that joyne close to the Eares, notwithstandin

ſtanding thought that it was a puniſhment inflicted upon them, by the Goddeſſe *Venus Urania*, in revenge of the injury their Anceſtors had done unto her, in pulling downe and riſſing a Temple that was dedicated to her Honour in *Aſcalon*, a famous Citty of *Paleſtina*.

We muſt alſo be ſure that the Woman be not ἄτρητος, καὶ πεπηρωμένη, wanting the naturall paſſage deſtin'd for the uſe of Copulation; as was *Cornelia*, the mother of the *Gracchi*: And in this caſe, the paſſage muſt be opend with an inſtrument, according to the directions of *Albucaſis*, *Aetius*, *Ioan: Wierus*, *Pareus*, & other Authentique Authors: Which thing I my ſelfe alſo once cauſed to be done in the City of *Caſtelnaudary* to two young maides of the ſame place. Notwithſtanding this defect is incident both to Widowes, and to Married women alſo, if their Husbands chance to be a long time abſent from them: as *Iean Liebault* affirmes that himſelfe hath knowne it happen to two women that were neighbours of his. And I am much inclined to ſuſpect, that *Namyſia*, & *Phaethuſa*, two

women

women whom *Hippocrates* reports to have been Metamorphoſed into Men were only troubled with this diſeaſe which is indeed more rarely, and ſeldomer ſeen in Women, then the other contrary diſeaſe to this is, which many times proves the Occaſion of quenching Loves deſires in Married perſons. But I ſhall not here ſet downe the manner of curing theſe two oppoſite diſeaſes: but ſhall rather referre you to *Avicen*, *Aëtius*, *Aegineta*, and all moderne writers that have ſpoken any thing of Barrenneſſe, or of the Diſeaſes of Women.

Arnaldus de Villa Nova, in his tract that he hath written concerning the Remedies that muſt be uſed againſt the Divell, and his ſorceries, counſels us to cauſe the party affected to carry about him a quill of Quickſilver, or elſe a piece of Corall, the hearbe Motherwort, or Squills. *Ioannes de Vigo* adviſeth to beſprinkle the houſe of the party that is enchanted or bewitched, with the blood of a black dog. Some other will have him eate the fleſh of a Magpy, or Wood-pecker: or elſe to annoynt the body of the Inchanted per-

for

son with the gall of a Raven, tempered with the powder of Hartwort.

But my opinion shall ever be, that Inchantments and Sorceries, are to be cured rather by Prayer and Fasting, and not by Physicall or Naturall remedies.

CHAP. XXXV.

Of Philters, and Poëticall Cures of Love.

BEfore we descend to the cure of Love-Melancholy, it is necessary that we examine, whether, or no, this disease may be caused by *Philters*, and in like manner also cured by Poeticall remedies, or any other thing that is of a Nature contrary to these *Philters*. Those that endeavour to maintaine the power of *Philters*, or Love potions, alleadge for themselves, that if it be in the power of a Sorcerer or Magician to cause Hate; they may then as easily produce the contrary

Passion

Passion, which is, Love; and that, by the use of certaine Characters, Charmes, Potions, Meats, or Medicines, which may stirre up the Humours, heate the blood, or by some other meanes provoke them to Lust. And this their Assertion they labour to prove out of that place of the Prophet *Nahum*, where there is a woe pronounced against the bloody City &c. "*Because of the multitude of the Whoredoms* "*of the well favoured Harlot the Mistresse* "*of Witchcrafts, that selleth Nations* "*through her Whoredoms, and Families* "*through her witchcrafts.* Where by *Witchcrafts*, they say, is meant *Philters*, which they used to make, by burning the stones of Olives: as may be collected out of the book of *Baruch*. And this is the reason, as they conceave, that *Plato*, in *Convivio*, saies, that Love is δαίμων μέγας, καὶ γόης, καὶ φαρμακεύς, a great Magitian and a Sorcerer.

The Heathen of old time attributed to these great power and vertue, to these Philters and Love Potions; as that they believed it to be impossible, but that whosoever dranke them, should forthwith yeeld them

themselves up to the pleasure of those that gave it them.

Hic Thessala vendit
Philtra, quibus valeant mentem vexare mariti,
Et solâ pulsare nates, &c.

Plutarch in his discourse of Marriage seemes very confidently to beleeve, that there is such a Vertue in *Philters*: but yet he absolutely rejects them, & holds them very dangerous to be used. And he proves it by the example of Poysoned Baites, that men use sometimes to fish withall. For as these poysoned Baites doe indeed suddenly, and very certainly catch all those Fishes, that doe but tast of them: yet are the Fishes so taken the more dangerous and unfit to be eaten. In like manner fares it with those women that use Love Potions, Charmes, and Sorceries, to inveagle those they doat on: for, notwithstanding that by this meanes they are indeed certaine to enjoy them, yet it is but in a kinde of Forced and Inraged manner, without any true contentment at all. *Circe*,

saith

saith he, was both of this Sexe, & Natu[re] yet receaved she but small content fro[m] those that she had by her Philtrers & Ma[-] gicall Spells transformed into Beasts. O[n] the other side, she doated on *Vlisses*; wh[o] knew well enough how to love with di[s]cretion, notwithstanding all her powe[r]full Charmes.

You shall meet with diverse of the[se] kindes of fooleries, in *Tibullus*, *Properti[-]us*, *Horace*, *Theocritus*, and in *Virgil* also, who hath this that followes.

Limus ut hic durescit; & hac ut Cera liquescit,
Vno & eodem igne; sic nostro Daphnis amore.

Apuleius in the third book of his *Meta[-]morphosis*, relates a pretty passage that be[-]fell his Hostesse *Pamphile*: who sending *Fotis* her Waiting-maid for some of the haire of a certaine young fellow, whom she was desperatly in love withall; inten[-]ding to try an experiment of her skill in Sorcery upon him, to force him to her will: the Maid, as it seemes, missing of her

purpose

urpoſe, and not daring to returne home o her Miſtreſſe empty-handed, eſpies by hance where ſome were ſhaving the aire of certaine bladders that they had ade of Goat-skinnes for to ſwimme withall. And ſo taking with her ſome of his Haire, ſhe returnes home, and conceaing the truth of the buſineſſe, delivers it o her Miſtreſſe for the true Haire ſhe ſent er for. At length when *Pamphile* had fiiſhed all her Magicall Ceremonies, and ow began every minute to expect her overs approach: on a ſuddaine, cleane ontrary to her expectation, there comes aping into her Chamber thoſe Bladders Goat-skinnes before mentioned, of hoſe haire *Fotis* had brought to her Miſtreſſe, which came very readily to ſatisfy r deſires, in obedience to the power of r Spells.

Ioubertus, and *Liebault* report, that the omen in many places, when they are wly delivered of a daughter, deſire the omen that are preſent, to ſave the Naill ſtring of the Child: hoping by this eanes to gaine them ſtore of Suitors, hen they are once ripe for Marriage. For

they

they very confidently beleeve, that if a little quantity of the Navill string, being hardried and made into a powder, be given to a young man in his drinke; hee cannot choose but instantly fall in love with the Wench that gives it. The ground of the custome, or rather Popular Errour, you may read in the above-named Physitians.

And the Sorceresse *Medea* thought that *Venus* made the same use of the Bird called by the Greekes ἴυγξ, which, as *Hesiodus* *el le Conte* in his *Mythologies*, and *Vignerius* upon *Philostratus* conceave, is the same that the Latines call *Motacilla*, in English a Wagtaile; which is accounted of great power to cause Love: and therefore *Pindarus* calls it, μαινάδα ὄρνιν, a Raging, or Mad Bird. But in my opinion these Authors are very much deceaved in this: for the Bird ἴυγξ is described by *Aristotle*, to have two Clawes on each foot before, and as many behind; quite contrary to the nature of all other Birds whatsoever. This Bird is called by *P. Bellonius* *Turcot*, or *Tercot*: and by the Latines *Torquilla*, a Wryneck, or Hickway: *Gazza* and *Pacius* translate it, *Turbo*. But the

Wagta

Wagtaile is called in Greeke, [illegible], i.e. *Culicilega avis*.

These Philters, for the most part, were mixt with some poysonous Ingredients; which many times caused the death of the party that took them. Such were those that were given to *Lucullus*, and to *Lysander*, sonne in law to *Aretaphile*; of whom *Plutarch* makes mention: and to *Lucretius*, as *Eusebius* reports: to *Frederick*, Duke of *Bavaria*, and King of the Romans; as it is related by *Cuspinian*. To which we may adde that, for which *Temisia*, an Athenian Matrone, was justly condemned to death by the Athenians, who notwithstanding had a litle before (as *Aristotle* relates it) pardoned another woman, who was convicted of the same crime; the Areopagites thinking the reason, that she must needs conceave, for having been the murtheresse of her own deare Husband, to be a punishment more cruell then Death it selfe: which is the punishment assigned for this fact by the Civill Law, *l. etiam. ff. ad l. Corn. de sic. & Paric.*

I might here adde that which was given to

to *Lancelot*, King of *Naples*, by one of his owne Physitians, that owed him a spite, for having basely forced his daughter: of which, both the King, and the Innocent Damsell also died, in a most cruell & miserable manner: as you may read the story at large in *Nauclerus*, *M. Montaigne*, & *G. Dupreau*, in the yeare 1440.

Those Philters which did not kill those that tooke them; did notwithstanding vterly destroy their Iudgement. And of this last kinde was that which *Circe* gave to *Vlisses* Souldiers: and that which *Cæsonia* gave to the Emperour *Caligula* her Husband: according to the Satyrist.

Tamen hoc tolerabile: si non
Et furere incipias, vt auunculus ille Neronis,
Cui totam tremuli frontem Cæsonia pulli
Infudit.

This Philter, here spoken of by *Iuvenal*, was a certaine piece of flesh that is found growing on the forehead of a Colt newly foaled, and is about the bigneſse of a Fig, being of a black colour, and almost round

as both *Pliny* and *Aristotle* affirme. Notwithstanding *Aristotle* in another place gives the same name to a certaine liquor, that drops from a Mare when shee takes Horse, being somewhat like unto the seed of the Mare, but more liquid and thin. ἡ καλεῖται τοῦτο ἱππομανές· ἄλλοι δ', τὸ ἐπὶ τοῖς πώλοις ἐκφυόμενον: And some, saith he, call this liquor, *Hippomanes:* but some others will have that to be the true *Hippomanes*, which growes on the Colts forehead. *Tibullus* the Poet seemes to bee of the other opinion, where he saies:

Vbi indomitis gregibus Venus afflat amores:
Hippomanes rabidæ stillat ab inguine Equæ.

Notwithstanding *Aloysius Anguillara*, *Cratenus*, *Dodoneus*, and *Veckerus*, are of opinion, that *Theocritus*, by *Hippomanes*, meanes the Hearbe *Stramonia*, called by the Arabians, *Nux Methel:* and by the French, *Pomme de Peru:* in English, the *Thorne-apple*. And *Rodericus à Castro* will have it to be a certaine litle plant growing in Arcadie, called in French, *Faugere*.

Porphyrius in his booke *de Sacrificiis*, notwithstanding that he was himselfe a Notorious Magician, as S. *Augustine* witnesseth of him, *lib.* 10. *de Civit. Dei, cap.* 9. confesses the Divell to be the Author, as of these Philters, so of all other deceits, cousenage, and lies. And therefore I dare not assent unto *Iosephus*, and some others after him, who are bold to affirme, that *Moses*, when hee had brought the children of Israel out of the Land of Egypt, & the peoples desires were still toward the place from whence they came, composed by his great learning and Art, certaine Rings, that had the power to cause forgetfulnesse of Love, in the parties that wore them.

However, we deny not but that there may be Medicines, Meats, and Poysons, of a power provoking to Lust: of which kinde you shall meet with diverse Catalogues in *Avicen*, *Aëtius*, *Ægineta*, *Orbasius*, and all our Moderne Physitians, that have treated of Sterility, and Impotency both in Women and Men. But wee absolutely deny that there is any such power in any of them, as to make *Iohn* love *Jone* rather

rather then *Iulian*: much leſſe to make any one beſotted with Love.

Non facient, ut vivat Amor, Medeïdes *herbæ,*
Mixtaq; cum Magicis Marſa *venena ſonis.*
Phaſias Æſonidē, Circe *tenuiſſet* Vliſſem,
Si modo ſervari carmine poſſet Amor.

No hearbs, nor powerfull Spells can Love conſtraine:
Medea here tries all her Charmes in vain.
For if they could; ſhe then had *Iaſons* will
Control'd: *Vliſſes* had been *Circe's* ſtill.

Thus ſhe, that boaſted ſhe could with her Charmes transforme Men into diverſe formes and ſhapes, had no power at all over *Vliſſes*.

Non hic herba valet, non hic Nocturna Citæis:
Non per Medeæ *gramina cocta Manus.*

The true and moſt powerfull Philters conſiſt in the beauty, comely grace, and cour-

teous behaviour of a Man or Woman: all which the Greeks expreſſed by a generall Name, τὰ φίλτρα: & theſe work the more powerfully, where they meet in thoſe perſons, betwixt whom there is a mutuall Sympathy: eſpecially if they live an eaſie and dainty life.

Malè quæritur herbis:
Moribus, & formâ conciliandus Amor.

Of this opinion alſo was *Olympia*, wife to King *Philip* of *Macedon*, and mother to *Alexander* the Great: of whom it is ſtoried, that when one told her that a certain Damſell about the Court, had by the force of ſome Charmes or Enchantments that ſhe had uſed, cauſed her husband the King to fall in love with her: She no ſooner ſaw the beauty of the Damſell, but that preſently ſhe cries out; *Valeant calumniæ: tu in te Philtra habes.* Away with theſe falſe and ſlanderous accuſations; I muſt acquit thee of them; Thy Beauty is all the Philters thou uſeſt.

Si poſſent Homines delinimentis capi:

Om-

Omnes haberent nunc amatores Anus.
Ætas, & Corpus tenerum, & morigeratio:
Hæc sunt venena formosarum mulierum.
Mala ætas nulla delinimenta invenit.

If Love by enchantments could commanded be,
Each old Witch then would please her Lovers eye.
Beauty, Youth, Vertue, these are Loves best spells.
Cupid nere sports, where Age, and Foule-nesse dwels.

The *Pagans* were wont to preserve themselves against the power of these Philters, by certaine remedies of the same stampe, which they call *Homericall*. Not, because this Poet was the first Founder and Inventor of them, as some have thought: But they were rather called by this name, because that, as they conceived, they deserved all Admiration and praise, as did all the Actions and workes of this Divine Poet: who, as it is reported of him, by repeating certaine words over sicke persons, cured diverse diseases: and in like manner by saying certaine verses over one

that was troubled with an iſſue of blood, inſtantly ſtopt it: as it is alſo reported of the ſonnes of *Autolycus*, who ſtopped *Uliſſes* blood, when he had received a great wound in his thigh on the Mountaine *Parnaſſus*, only by ſome Charme or ſpell they uſed.

Ἔχεθον. ἐπαοιδῇ δ' αἷμα κελαινὸν

Theſe Poeticall, or *Homericall* Remedies, conſiſted in certaine Charmes, Characters, Amulets, or ſuch like *Periapſes*, which no Chriſtian Phyſitian ought to uſe: notwithſtanding that the common people doe to this day too ſuperſtitiouſly believe, and put in practiſe many of theſe Paganiſh deviſes.

In concluſion then we affirme, that the moſt powerfull and ſoveraigne remedy againſt Philters, are Prayers, reading of good bookes, and other ſerious exerciſes.

Ergo quiſquis opem Medicâ tibi poſcis ab Arte,
Deme Veneficiis, Carminibuſq; fidem.

If therefore for thy griefes thou ſeek'ſt a Cure, All

ll faith in Charmes and Spells thou muſt abjure.

CAP. XXXVI.

Empericall Remedies for the Cure of Love, and Erotique Melancholy.

THe Ancient Greeks in this caſe, had in great account the *Copaan* Lake, wherein *Agamemnon* is reported by *Plutarch* to have bathed himſelfe, when hee deſired to quit the Love of the faire *Chryſeis*. *Dexicreon* is ſaid to have cured the *Samian* women of this diſeaſe, by ſome certaine Ceremonies, and Expiatory Sacrifices that he uſed. Others were wont to repaire to the Sepulchers of *Rhadina*, *Leontina*, or *Iole*, and there offer up their devotions. But the moſt famous, and certaine Remedy of all, was the *Leucadian Rocke*, from the top whereof diſtracted Lovers would throw themſelves downe headlong into the ſea. The firſt that ever ad-

ventured to make experiment of it, is said to be *Sapho*.

Saltuſq; ingreſſa virile,
Non formidatâ temeraria Chalcide Sapho.

And this ſhe did, becauſe ſhe could not obtaine the Love of hard-hearted *Phaõ*, as ſhe complaines her ſelfe: and this provoked her to this deſperate Attempt.

But thoſe Antiquaries, that have enquired more diligently into the truth hereof, affirme, that the firſt that ever took this Leape, was one *Phocas*; or, as ſome rather thinke, one *Cephalus*, who was enamoured of *Pterela*. *Sapho*, in *Ovid*, attributes the glory of this diſcovery to *Deucalion*, who was extreamely tranſported with the Love of *Pyrrha*, whom afterwards he married.

Hinc ſe Deucalion, Pyrrhæ *ſuccenſus amore,*
Miſit; & illæſo corpore preſſit aquas.
Nec non verſus Amor fugit lentiſſima Merſi
Pectora: Deucalion *igne levatus erat.*

The

The faire *Calyce* alſo, ſo highly commended by the Poet *Steſichorus* for her beauty, was ſo miſerably enamoured of *Evanthius*, that ſeeing her ſelfe refuſed by him, ſhe adventured to runne that deſperate courſe that *Sapho* had done before her.

But the harſhneſſe and unpleaſantneſſe of this Remedy, gave occaſion to ſome others to ſubſtitute inſtead thereof *Cupids* fountaine in *Cyzicus*, the vertue whereof, as *Mutianus* reports, was ſuch, as that it would utterly extinguiſh and allay the heats of doating Lovers. Of the like vertue alſo was the river *Selemnus*, ſpoken of by *Pauſanias*; who notwithſtanding ſeems to give litle or no credit at all unto it. For if this were ſo, ſaith he, Τιμιώτερον χρυσίου πολλῶν ἂν ἀνθρώποις τὸ ὕδωρ τοῦ Σελέμνου: the water of this river would be far more pretious then gold. Notwithſtanding for my owne part, I find no ſuch great Abſurdity, or Improbability in the ſtory of this River. For it is moſt certaine, that a Bath of cold water is a very ſoveraigne Remedy for the cure of the Vterine Fury, which is a *Species* of Love-Melancholy; and alſo of the

the Dropsy: especially if the water be any whit Minerall, as it is probable the waters of those fountaines were. And this seems also to be very much confirmed by *Mercurialis*, who assures us that he hath cured diverse women of this disease of Love, meerely by making them drinke a good quantity of cold water, and bathing them in the like.

The Doricke Musicke is also reported to have been of so great force in appeasing and composing the perturbations of the Mind, as *Galen* saith, as that *Agamemnon*, the Generall of the Grecian forces in the Expedition against *Troy*, left no other Guardian of his Wives Chastity in his absence, save only a Musitian, that was excellently well skilled in the Doricke Tone; who by the power of his Harmony restrained *Clytemnestra* from all unchast and Illicite Loves, so long as he lived. But the Adulterous *Ægistus*, perceiving that so long as the Musitian lived, it was impossible for him to compasse his designes; he caused him to be murdered, and by this meanes at length obtained the love of the faire *Clytemnestra*. *Boëthius* tels a story of *Pythagoras*,

Pythagoras, how that meeting a company of mad Youngsters, who being well heated with wine, were going about to offer violence to some that detained a sweetheart of theirs from them, threatning to set the house afire about their eares; *Pythagoras* presently caused the Musitian that played to them to change the Tone: and so by a heavy, grave, Spondaicall Musicke, hee presently appeased their fury, and made them give over their violence and insolent attempt.

Ovid makes mention of a certaine Oblivious, or *Lethæan Love*, to whom the ancient Romans dedicated a Temple, and built it on the the top of the Mountaine *Eryx*, neare unto which stood the Temple of *Venus*. And to this forgetfull God would all those, that desired to deliver themselves from their Amorous follies, tender their devotions.

Est illic Lethæus *Amor, qui pectora sanat,*
Inq; suas gelidam lampadas addit aquam.
Illic & Iuvenes Votis oblivia poscunt:
Et si qua est duro capta marita viro.

Instead

Instead of this Deity, the Greekes acknowledged and offered sacrifice to *Venus*, surnamed *Apostraphia*: which I conceive to bee the same with the Celestiall *Venus*, or *Urania*: whom the Scythians also anciently worshipped at *Ascalon*, after that by cutting the veines or Arteries behind their Eares they had made themselves weake and Impotent, as is before delivered.

Terpsicles, as *Athenæus* reports him, prescribes for the cure of Love, a Mullet, that hath been suffocated in a vessell of wine: And *Pliny* for the same purpose commends *Chrysocolla*, which the Arabians call *Baurach*: or else the drinking of wine that a Lizard hath been choaked in. The Ancients made great account also of the waxe of a mans left eare; and of Pigeons dung, steeped in oyle: as also of the Vrine of a Hee-goat, mixed with a quantity of Indian Spikenard. *Iohannes de Vigo*, who was Surgeon to Pope *Julius* the *Second*, counsells the party affected to take the Excrement of the person he is in love with, and burne it: affirming very confidently, that this is a most singular and

certaine

certaine remedy; if the Patient doe but smell it. But such Receits as these, come out of the shops of such kind of Physitians, as *Aristophanes* calls ὑροπότας, καὶ σκατοφάγους. Some other there are, that in this case will have a wenches haire cut of; just as Farriers use to doe with Mares, who cut of their Manes, when they desire to take horse.

In a word, there is not a Naturalist, that hath not invented some strange Medicine or other, for the cure of this disease. *Albertus Magnus*, and *Cardan*, commend the Emerauld, Ruby, and Saphire in this case: some others as highly extoll the vertue of the Diamond: and a third sort preferre the Topaz, and the Amethist. *Picatrice* commends the juyce of the Myrtle tree, the braine of Swallowes; and also the blood of the party beloved. Which experiment we find in story that *Marcus Aurelius* the Emperour proved upon his wife *Faustina*, who doated extreamely on a certaine *Gladiator* in Rome. To quench which unchast desires of her, the Emperour was advised by the *Chaldæans*, to cause the said *Gladiator* to bee murdered secretly, that his wife might not know it,

and

and that some of his blood should bee given her to drink, the next night that himselfe intended to lye with her: which was performed accordingly, but with this bad successe. For that night was begotten *Antonius Commodus*, one of the most bloody and cruell Tyrants, that ever Rome brought forth: and such a one he was besides, as spent his time wholly among Fencers, and such like companions, and was farre more like the Sword-player that was kill'd, then his owne father, the good Emperour *Marcus Aurelius*, who, as *Ausonius* saies of him,

Hoc solum Patriæ, quòd genuit, nocuit.
Was never injurious to his Countrey in any thing, but only that he begot this Sonne.

Deianira, being Iealous that *Hercules* made too much of *Iole*, was perswaded by the deceitfull Centaure *Nessus*, that she might utterly extinguish all his unlawfull desires towards her, or any other, if she would but follow his advise; which was, to send him a shirt, that had been dipped in

noyle, and the blood of the Centaure. But the Event miserably deceived her expectation: for instead of curing him of his Love-follies, it made him dye a most cruell death, and full of rage and Torment.

CAP. XXXVII.

Methodicall Remedies, for the cure of Love, and Erotique Melancholy. And first of Order of Diet.

Marsilius Ficinus upon *Plato's Convivium, and Franciscus Valleriola*, affirme, that seeing that all diseases are cured by their Contraries; according to that true and common Axiom, τὰ ἐναντία τῶν ἐναντίων ἐστὶν ἰάματα. *Illaqueationis autem contrarium est solutio*; Loosing, is the Contrary to Ensnaring, or Binding: it hence necessarily followes, that Love must be cured by Solution, or Looseing. And of this Solution they make two kinds; the one Naturall,

Naturall, and the other Artificiall: the latter of these depending chiefly on Evacuation, as we shall shew in the Chapters ensueing: the other on the admonitions of pious, vertuous, and learned men; as also the change of Ayre, Abstinence, Labour, Cares, Feares, and Sadnesse. Which Remedies notwithstanding I account more fit and proper for the Prevention of this disease, then for the Cure of it: considering that it is farre easier to destroy Love, when as it is yet but in the Bud, then after it is ripened into a disease. According to the advise of the Poet.

Dum novus est, capto potius medeamur Amori.
Flamma recens sparsâ parva resedit aquâ.
Opprime, dum nova sunt, subiti mala semina morbi.
Nam mora dat vires: &c.

Stop Loves beginnings, that it grow no higher.
A litle water drownes new kindled fire.
Diseases must be killd i'th Birth. For length

Of

Of time; and riper grow th improves their strength.

The Regiment then, or Order of Diet in the cure of Love-Melancholy, differs not at all from that, that is to be observed in the Prevention of it: save only that it ought to be somewhat more Humectative, and lesse Refrigerative: Not forgetting in the meane time those meats that by some certaine Occult Properties they have in them, are found to be very good for those that are sick of this disease: as, the Turtle-dove, the heart of a Wolfe, young Owles taken and boyled in the juyce of *Marioram*; the flesh of Rats, and the like. And if the party be fallen away in his body, and is now growne very thin, and dry: you must then prescribe him the same order of Diet, according to *Avicen*, as you doe to those that are Hecticall.

Besides this, it is agreed upon by all, both Divines, Philosophers, Physitians, Oratours, and Poets, that it is very good in this case that the party change the Ayre and place of his Abode: and that, not so much because it is a very wholesome

course so to doe, in all Chronicall, and long continued diseases, as *Hippocrates in Epidem*: affirmes; ἐπὶ τοῖσι μακροῖσι νοσήμασι γῆν μεταμείβειν σύμφορον: but rather, because that this change and variety of Place doth awaken the spirits of the Melancholy Lover, diverting also his thoughts, and depriving him of the sight, and ordinary conversation that he formerly had with the Object of his Love, and cause of his disease. *Adducendus*, saith *Tully* in his 4. *Tuscul. ad alia studia, curas, sollicitudines, negotia: Loci deniq; mutatione, tanquam ægri convalescentes, curandus.*

Nothwithstanding, as this Change of Ayre, and Place, hath no power of it selfe to cure Folly; or to make him wise, that desires not to be so: (τόπων μεταβολαὶ οὔτε ἀφροσύνην ἀφαιρεῦνται, οὔτε φρόνησιν διδάσκουσι: said one of the seaven Græcian Sages a Change of Place neither takes away Folly, nor teaches a man wisdome.) So neither doth it profit a Passionate Lover any more, as *Plato* saies, then the shifting of his Bed doth a man that lies sicke of a Feaver. And the reason is, because that the Lover is alwaies longing for the presence

of his Mistresse, and contemplating on her vertues, and Perfection, which seeme, by this her absence, to be the more encreased. For, as the Poet saith,

Animus, quod perdidit, optat:
Atq; in præterita se totus Imagine versat.

It is naturall to the minds of men, still the more eagerly to pursue those things that are denyed them, and to desire the more earnestly that which they cannot compasse. To what purpose should a Lover runne away, saies an old Poet, seeing that *Cupid* has winges, and can quickly overtake a Runnagate, though he make never so great hast to avoyd him.

Φεύγειν δὴ ἔρωτα, κενὸς πόνος· ἢ γὰρ ἀλύξω,
Πεζὸς ἐὼν πτηνὸν πτηνὰ διωκόμενος.

These two wings, saith *P. Hædus in Anther.* signify the double Hope that a Lover hath, of being loved, and of being able to compasse the enjoyment of that he loves: which is indeed the Principall Obstacle that hinders the cure of this Malady.

But this change of place is a very sure remedy for the prevention of this disease, and also not altogether Vnprofitable, for one that is actually in Love, if so be that he hath fully resolved to endeavour to quit his desires. And this we may see confirmed by the example of *Vlisses*: and also of *Æneas*, whom the Queen of *Carthage* loved, and made so much of. Otherwise this course proves very dangerous, and hurtfull for Melancholy Lovers.

Nam si abest quod amas, prasto simulachra
tamen sunt
Illius, & nomen dulce obversatur ad aurei

That this remedy therefore may prove the more effectuall, it behoves the part affected, that first he discharge himselfe o all his desires, before he quit his countrey as *Diogenes* once answered a Love-sick Gallant: That so at his returne he ma make his Mistresse the same answeare that the young man did, of whom *S. Augustine* speakes: who returning home afte a long pilgrimage, and meeting with his old sweet-heart of his, who wondred ve

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much at his ſtrangeneſſe, and that he tooke no more notice of her: which made her ſuſpect that happily he might, by reaſon of his long abſence, forget her: ſhe therefore to prove the truth of it, told him who ſhe was, in theſe words; *Ego ſum ego*: I am the ſame you left me. But he returned her this peremptory reply; *At ego non ſum ego*: Though you are the ſame ſtill, I am not.

Dii faciant, poſſis Domine tranſire relicta
Limina: propoſito ſufficiantq; pedes.
Et poteris; modò velle tene. &c.

As this Change of the Aire, and Place, is no very powerfull Remedy againſt this diſeaſe; ſo neither is Solitarineſſe; as we may perceave by the examples of *Phillis*, *Eccho*, *Pan*, and many others, ſpoken of by the Poets. And I confeſſe my ſelfe to be of *Ægineta's* opinion, who very confidently affirmes, that many ignorant Phyſitians have undone their Love-ſick Patients, by enjoyning them Abſtinence and Solitarineſſe: (*Hos igitur maſtos, & pervigiles, cùm quidam diſpoſitionem non ſatis*

pernoscent, illotos in silenti solitudine, tenuique victus ratione colliquefacerent: ex quibus Cordationes, deprehensæ Amantes, in lavacra & commessatum, & gestationes, & spectacula, & modulationes, fabulosq; animum abduxunt:) whereas, saith he, a wise and understanding Physitian would rather cause them to cheere up themselves, and seeke to divert their thoughts from Love, by carrying them to Musicke, Plaies, Sights, Feasts, and the like. And the reason is, because that these kind of people, in their Lonelinesse thinke of nothing else but their Loves, having their hearts filled with longing desires, their mouths breathing forth nought but sighes and complaints, and their eyes, for the most part, ore-flowing with Teares: all which increase their flames the more: as the Poet saies.

Quisquis Amas, loca sola cave, loca sola caveto.
Quò fugis? in populo tutior esse potes.
Nam tibi secretos augent secreta furores.
Est opus auxilio? Turba futura tibi est.
Tristis eris, si solus eris: Dominæq; relicta

Ante

Ante oculos facies ſtabit, ut ipſa, tuos.

Lot, we know, was tranſported with unchaſt and Inceſtuous deſires, ſo ſoone as ever he had retired into a ſolitary place with his daughters: who notwithſtanding before had alwaies lived chaſt, in the midſt of the Infamous and wicked *Sodomites*. Our Poets alſo have filled their writings with the ſtories of the Loves of *Faunes*, *Satyrs*, *Cyclopes*, *Nymphes*, and *Hamadryades*. But on the contrary ſide, Company, and Frequency of converſation, and commerce with people, diverts the mind of a doating Lover, and cheares him up, and makes him ſee his Error.

Franciſcus Valleriola, in his *Obſervations*, ſaies, that he found by experience, in the cure of that rich Merchant of *Arles*, that Solitarineſſe doth very litle good in this caſe, but is rather very Hurtfull and dangerous. And therefore he took all the care he could, that he ſhould be continually viſited by his kinsfolke and acquaintance. And I am of opinion, that the danger is ſo much the greater, if the diſeaſe proceed from black Choler, or Melancholy

lancholy: for then it is to be feared, that if he be left alone, he will either make away with himselfe, as diverse in this case have done; or else he will runne mad: as *Avicen* advertiseth, about the end of his Chapter *de Amant*. Notwithstanding I doe greatly approve of Solitarinesse, for the Prevention of this disease: provided alwaies, that we joyne with it Fasting, Watching and Prayer: as many Religious and holy men have done, who have retired into Caves and Deserts, for this very purpose.

To Solitarinesse many have joyned Hunting: for by this meanes *Diana* was able to repell all *Cupids* darts; and *Hippolytus* neglected the unchast embraces of his shamelesse step-mother. For Hunting seems to be very usefull in this case, not only because it diverts the Louers mind from entertaining its owne unbridled Passions: But also because that it excites and quickens the Appetite of the poore decaied *Melancholico*; and by wearinesse, provokes in him a kind of pleasant Refreshing Drowsinesse, and disposition to sleepe, which gives him not leasure to dreame

dreame of his owne fond desires, And yet Hunting did the more enflame the Love of Queen *Dido*, as it hath also done in many other of the Nymphs.

Those that delight not in hunting, may use in stead thereof diverse other exercises either of the Body, or of the Mind, (ψυχῆς περίπατος φροντὶς ἀνθρώποισι:) which are indeed the surest and most wholsome remedies for this disease, by the common accord of all our Doctors: for as much as these divert all Amorous thoughts, blot out all remembrance of past pleasures, consume the superfluous blood, and refresh the spirits of the sick party, restoring him to his former state of body, if his disease have any whit impaired it.

The exercises I would especially commend, should be Walking, discoursing, honest pastimes, Banqueting, Musicke, and such exercises of Recreation: from which I would banish all young Men, if so be the party thus affected be a Maid, or Widow: and so on the contrary, if it be a Man, you must by no means admit the company of Women: (although I confesse, *Valleriola*

leriola is of the contrary opinion.

And yet *Avicen* affirmes, that it is often seen, that these Remedies prove very hurtfull to many. And therefore the Clinicall Physitian must be sure to deale very warily, and discreetly in this case.

The Poet *Menander* addes to these, Hunger, and Poverty: assuring us, that Love never seizes on Poore Men, nor Beggers.

Οὐδεὶς προσαιτῶν βιωτὸν ἠράσθη βροτῶν.

And the Poet *Ovid* gives us the reason of it also, in those verses of his.

Cur nemo est Hecalen, nulla est quæ ceperit Irum?
Nempe quod alter Egens, altera pauper erat.
Non habet unde suum Paupertas pascat Amorem.

Poverty hath not wherewithall to maintaine Loves flames.

Rondeletius, in Method. Mercatus, and many other of our Moderne Physitians, prescribe

preſcribe Faſting, and Abſtinence to Melancholy Lovers: as likewiſe doe alſo all Gynæcian writers, to Women that are troubled with the Vterine Fury, which diſeaſe we have already proved to be a ſpecies of Love-Melancholy. But herein they all contradict the opinion of *P. Ægineta*, and *Oribaſius*, who reprehend thoſe Phyſitians, that preſcribe Abſtinence in theſe Caſes. The words of theſe Authors I ſhall here repreſent unto you, as I finde them tranſlated out of the Originall into Latine. *Eos, qui ex Amore curis affecti, vigiliisq́ tortiesſent, cùm nonnulli id minùs intelligerent, balnei, cibiq́ abſtinentiâ, & tenui victu conſumpſerunt. In quibus, cùm nos Amorem in cauſâ eſſe deprehenderemus; eorum animos, ab Amore, ad Balnea, ad Compotationes, ad geſtationes, ad ludos, & ad fabulas adduximus.* And indeed *Phædra*, who was in love with *Hippolytus*, found little help in Hunger; as ſhe her ſelfe confeſſeth in *Euripides*. And although the Proverbe ſay, that *Sine Cerere, & Libero, friget Venus*: yet doe our Poets aſſure us, that *Neptune* himſelfe, together with all the whole Rabble of Gods

Gods, and Goddesses of the Sea, Rivers and Fountaines, have been often wounded with *Cupids* darts: Neither could our own forefathers escape his fury, even in those times when they fed on nothing but Chestnuts and Acornes.

Glans aluit Veteres; & passim semper Amarunt.

To reconcile therefore these different opinions, we say, that if the Love-sicke person be so farre gone with Melancholy, as that he is now become leane, dry, and his body very much impayred; Fasting and Abstinence is then very dangerous for him: And we must give him good meats, and such as may moysten and strengthen his body againe. But if he be yet in good plight, and hath his flesh about him, and is full of blood: Abstinence in this case must needs be very good, *ad Seminis, utpote causæ primariæ Amoris, consumptionem:* that so the superfluity of seed, which is indeed the Primary Cause of this disease, may be consumed. So that hence we may conclude, that this Remedy is more proper

per and necessary for the Prevention, then for the Cure of Love-Melancholy.

Galen in his *lib.* 4. *de Placit. Hip. & Plat.* acknowledging Time to be a soveraigne Remedy of all our Passions, prescribes it for the Cure of Love-Melancholy also: which workes its effects chiefly, by employing the Imagination, with various occurrents and diversities of Actions, and so at length dismisseth, and rooteth out this first foolish impression of Love, how deepe so ever it were. And *Clemens Alexandrinus* also, alleadging *Crates Thebanus* for his Author, saies, that it is the last remedy of Love, except Death. Οὗτος ἐν ἄλλοις εὐθυρημόνως γράφει, τῆς εἰς τὰ ἀφροδίσια ἀκαταχέτου ἑρμῆς κατάπλασμα, ἢ λιμὸν· εἰ δὲ μὴ, χρόνον· εἰ δὲ μὴ, βρόχον. This Author, saith he, (speaking of *Crates Thebanus*) said well in another place, that the best remedy for to extinguish the violent flames of Lust, is Hunger: or if this faile, we must then see what Time may bring to passe: but if neither of these succeed, the last refuge must be a Halter. For so will I have that passage in *Clemens* to be read and interpreted: seeing

ing that this clause, (εἰ δ' μὴ, χρόνος.) which is omitted in *Clemens Alexandrinus*, is found notwithstanding both in *Diogenes Laertius*, in his life, and also in the *Anthology*. The verses are these.

Ἔρωτα παύει λιμός· ἢν δὲ μὴ, χρόνος.
Ἐὰν δὲ μὴ ταῦτα τὴν φλόγα σβέσῃ·
Θεράπειά σοι τολοιπὸν ἠρτήσθω βρόχος.

Which the learned *Alciat* hath thus translated into Latine:

Amorem Egena sedat, & superat Fames.
Sin, Tempus: Ast id si nequibit vincere,
Laqueus medelam gutturi nexus habet.

Many in this case use to whip and cudgell them; thinking by torturing the flesh and externall parts, to extinguish their inward flames. And of this opinion is *Gordonius*, who would have them whipped *ad putorem usq́*, till they stinke againe *cap.15.de Amore.* But the Curtesan, of whom *Seneca* speaks, that put her sweetheart into a Heat, by beating him; would have found an effect cleane contrary to her

her expectation, had she but lived: and not without some reason. For it is very certaine, that by cudgelling and beating the Back and Loynes, the blood is heated, and Flatuosities stirred up; which filling the Fistular Nerve, may erect it, & cause that disease which Physitians call *Priapismus*. And indeed the wench that was in Love with *Cornelius Gallus*, the more cruelly shee was beaten by her Father for it, the more eager and violent was her Love: as the Poet himselfe confesseth.

Increpitat, cediq; Ignes in pectore crescunt;
Vt solet accenso crescere flamma rogo.
Tunc me visceribus, perterrita, quærit anhelis,
Emptum supplicijs quem putat esse suis.

Those stripes, with which her Cruell father maimes
Her tender limmes, doe but encrease her flames.
Shee loves the more: and, by her suffrings taught,
Calls him her owne, whom she so deare hath bought.

This

This Remedy then, in my opinion, should rather be *Prophylacticall*, for Prevention of the disease, then *Therapeuticall*, for the Cure of it, when it is now setled.

And now seeing that neither any of these Remedies here mentioned, nor those other, reckoned up in the 21. Chapter of this booke, are found sufficient for the cure of this disease of Love Melancholy; we shall now in the last place have recourse to *Chirurgicall*, and *Pharmaceuticall* Remedies.

CAP. XXXVIII.

Chirurgicall Remedies for Love-Melancholy.

IF the Patient be in good plight of body, fat and corpulent, the first thing wee doe, we must let him bleed, in the *Hepatica* in the right arme, such a proportionable quantity of blood, as shal be thought convenient both for his disease, complexion,

...,and strength of body; as wee have al-...ady shewed in the Chapter of *Preven-...n of Love-Melancholy*, Because that, as ...e Schoole of *Salernes* hath it,

Exhilarat tristes; iratos placat; Amantes,
Ne sint Amentes, Phlebotomia facit.

Phlebotomy makes those that are sad, Mer-...y: appeaseth those that are Angry: and ...eepes Lovers from running Mad.

But if the disease bee growne to that ...ipenesse, as that the party affected hath ...is Iudgement and Fancy perverted, I ...would then advise to open the *Median*, ...r Common veine, (which *Rhasis*, & *Al-...nsor* call, *Vena Matrix*, *seu Cardiaca*; ...s *Valleriola* also counselleth: alwaies ...bserving this rule, that if the blood runne ...lack, grosse, and very thick, we may then ...ake away a good quantity of it: but if it ...e of a good colour, thin, and cleare; wee ...ust then presently stop the Veine; accor-...ing to the prescriptions of *Galen*, *Avi-...n*, and their Sectaries.

After this generall Evacuation of blood ...th been performed, for the correcting

of the Intemperature of the Liver, & the spending of some part of the Melancholy blood: I come next of all to the opening of the *Saphena*, or Ankle Veine, especially in Women, who in this disease are commonly troubled also with the *Suffocation of the Matrix*, or the Vterine Fury: because that by this meanes there will bee the greater and more easy Revulsion of the Humours. For it is *Hippocrates* his advise, ἀντισσᾶν, ἢν μὴ ᾖ δεῖ, ῥέπει: *Revellenda ea sunt, quæ, quò non oportet, vergunt.* Besides, those parts that are situate below the Kidneyes, have greater Affinity, (ἀδελφιξίαν) & Correspondence with the Veines of the Hamme, or Ankle, then they have with those of the Arme.

Some Physitians will have some blood to be taken from the Veines in the Forehead, either with an Instrument, or else with Horseleeches. But I should rather preferre the opening of the *Salvatella* in the left Arme: which I have found by experience to have beene very good for the Cure of any disease, proceeding from Melancholy.

Or else I would provoke the Fluxe of the

the *Hæmorrhoids*, as being a very sure remedy, and very necessary also in the cure of all Hypochondriacall Melancholy: because that by this Fluxe, the Spleen, and Mesentery discharge themselves of all grosse, and earthy Humours, that cause obstructions in those parts. And this course is commended unto us both by *Hippocrates* in his Aphorismes, and *Epidemicks*, & also by *Galen*, in his Tract *de Mania*, and in his Comment upon the 25. Aphorisme of *Hippocrates*, *lib*. 4. the words whereof are these: τῷ γὰρ ὄντι μελαγχολίαι ἤδη γεγενημένης, ἴαμα μέγιστον ἐστὶν αἱμοῤῥοΐς· μελλούσης ἔσεσθαί γε κώλυμα. The opening of the Hæmorrhoids is the surest remedy both for the Cure, and the Prevention of any Melancholy disease.

The *Varices* have almost the same vertue, that the *Hæmoroids* have, if they chance to happen in this disease of Love-Melancholy; by reason that the Melancholy Flatuosities are conveighed away from the Privy parts, where they would otherwise provoke a desire to Venery; and are derived to the Veines in the Thighs, and other Varicall Veines: according to the

opinion both of *Aristotle*, and all our Moderne Physitians.

But I must needs confesse, for my own part, that I have found the *Varices* to bee of very litle, or no force at all in this case. And therefore I should rather substitute instead thereof, as *Arnaldus* also adviseth, Couping-glasses, applyed on the Legs, or Thighs, with sufficient scarification: or else apply to the same parts, one, or two Potentiall Cauteries. But if the *Clitoris*, by reason of its length, be the cause of this Furious Desire, as it very often happens so to be, it must then be taken shorter, according to the manner prescribed by *Mosehio*, and *Albucasis*: unto whom I must referre you, because I desire to avoid Tediousnesse.

And in case these Remedies availe not, and the disease still growes stronger, in so much that it may be feared, that without some speedy redresse, the Patient will grow Wolfe-mad: you must then open the Arme Veines, and let them bleed, till the party is ready to fall downe for faintnesse, and losse of blood: and you must also apply an Actuall Cautery, if the party can endure

endure it: otherwise you must be content with a Potentiall Cautery applyed to the Forehead; as both *Ægineta*, *Oribasius*, *Avicen*, and other Authors of good note informe us, in their severall Tracts *de Lycanthropia*, *Lycaone*, *Lycano*, *Alchatrab*, and *Alcutubut*, into which disease this of Love-Melancholy doth many times degenerate: as *Avicen* affirmes, in his Chapter *de Iliſco, ſive de Amore.*

CHAP. XXXIX.

Pharmaceuticall Remedies for the cure of Love, or Erotique or Melancholy.

AS the Scurfe & Itch cannot well be cured, unleſſe the Blood be first puri-ied, and the ſalt, Nitrous Humours, which re immixed with the maſſe of the blood, e purged by convenient Medicines, or-derly administred; and not raſhly and in-conſiderately, but gently, and, as wee are

wont to say, *per Epicrasin*, purging out the bad Humours by degrees, and supplying good Humours instead of them: (τὸ γὰρ καὶ πολὺ, καὶ ἐξαπίνης κενοῦν, ἢ πληροῦν, ἢ θερμαίνειν, ἢ ψύχειν, ἢ ἄλλως ὁκοσονοῦν τὸ σῶμα μεγεῖν, σφοδρὸν· καὶ γὰρ πᾶν τὸ πολὺ τῇ φύσει πολέμιον· τὸ δὲ κατ' ὀλίγον, ἀσφαλές: saith *Hippocrates*. All suddaine and violent Evacuation, Repletion, Heating, or Cooling of the Body, or any the like violent Motion in the body whatsoever, is very dangerous. For Nature abhorres whatsoever is too much; but is pleased with a Mediocrity in all things. (Which Aphorisme, although it seeme to be pronounced of all diseases in generall; yet is it proved more particularly to be true, in the Scab, and Itch, which alwaies are observed to grow worse, by the rash and unadvised application of Oyntments and Purges.) So likewise must wee take the same course and order of proceeding in the cure of Love-Melancholy, or Erotique Madnesse; which disease requires a great deale of time for the curing of it, as well for those reasons before alleaged in the 21. Chapter, as also because that the Humour Peccant is the more

more head-strong and Intractable, by reason of its extreame Drinesse: τὸ γὰρ ξηρὸν, δυσκίνητον, καὶ δυμεταβλητον: that which is Dry, is very hard to bee removed or wrought upon.

And that this disease is not suddenly cured, but requires some good space of time for the effecting of it, *Hippocrates* also assures us, in his booke *de Natura Hominis*. μέλαινα γὰρ χολὴ, τῶν ἐν τῷ σώματι ἐόντων χυμῶν γλισχρότατον, καὶ τὰς ἕδρας χρονιωτάτας ποιεῖται. For Melancholy, saith hee, being the most Viscous and clammie Humour that is in the body, is therefore the hardest to be purged forth, & requireth the longest time to be removed. Which seems also to be confirmed by the cure that *Valleriola* wrought upon the Merchant of *Arles*, which he could not perfect, under the space of six, or seven Moneths.

But for our more orderly and Methodicall proceeding in the cure of this disease, we will divide it into two Principall parts; namely the *Humectation*, or moystning of the Body, or of the Peccant Humour: and the *Evacuation*, and purging of the same: according as we are instructed

by *Avicen* also in this case. *Canon curationis Melancholiæ est, ut perveniat ad ultimum in* Humectatione: *& cum hoc, non fit diminutus in* Evacuatione *Choleræ Nigræ.*

Now this *Humectation* must be performed by Meats, Alterative Medicines, Baths, & Topicall Plaisters. And the *Purgation* is to be done with all convenient speed, but very gently, and with intermission; for feare of over-heating the Humour. And yet the Humour is many times so stubborne, as that gentle and easie Medicines worke not at all upon it. And therefore it was not unfitly compared, by one, to a troublesome Garrison of Souldiers, that are billetted in some poore town or other, where they may live as they please themselves, no man daring to controwle them. For though they entreat them never so kindly, yet shall they very hardly be rid of them, without much adoe: But if they give them the least distaste, they will then stay there the longer, if it be but to vexe and torment them the more.

We shall doe well then to begin our Purgation with a gentle Clyster, for to evacu-

evacuate the Excrements of the first Region of the Body: and we must compose it of some mollifying and Refreshing Decoction, adding thereto some *Catholicon*, *Diaprun. Simp.* or the like. The next day we may give our patient a convenient quantity of *Cassia*, with a litle *Sena Orient.* well prepared: or else a dramme of *Confect. Hamech*, or *Diasenna*: or, if he please, he may take a gentler purge, of *Catholicon*, *Tryphera Pers.* and *Syrup. Rosar.* to which you may adde a quantity of *Rhubarbe*, and *Agaric.*

After this Minorative, it will then be time to fall to the preparing of the Humour by Iuleps, or Decoctions: as for example.

℞. *Buglos. & Borag. cum radic. Cichor. Endiv. Acetos. Pimpinellæ, & ceterach. ana m j. summit. lupul. fumar. Beton. ana m. ß. polypod. querni. ℥ ß. passul. mund. & Corinth. ana ʒ iij. Prunor. dulc. par. iij. semin. melon. Cucurb. & cucumer. mundat. ana ʒ i. ß. semin. Agn. casti & anisi ana ʒ i. flor. trium Cordial. Thymi & Epithymi ana p. i. fiat omnium decoctio lib. ij. Colaturæ adde sucor. borrag. lupuli & pomor. redolent. depurat. ana ℥ iij. iterùm*

leniter

leniter bulliant, addendo sacchari electi lib. ss. fiat Iulep. clarif. & aromat. pulver. lætific. Rhazis, *aut lætitiæ* Galen. *vel Diamarg. frigidi* ℥ *j. & ss. pro quinq; aut sex dosibus.*

And if you thinke it needfull, you may reiterate it for two or three daies: because that this Melancholy Humour, by reason of it's cold, dry, thick, earthy quality, as being a Humour very stubborne and rebellious to Nature, hath need of great preparation: wherein the Physitian must employ himselfe for many daies together, that so at length it may bee the more easily wrought upon, and evacuated by the Dejectory Medicines; which I doe in this case preferre before Vomits, being encouraged so to doe, by the Authority of *Hippocrates*, who saith that οἱ μελαγχολικοὶ ἀδροτέρως τὰς κάτω: Melancholy persons doe purge more freely and copiously by siege: (notwithstanding *Arnaldus de Villa Nova* holds the contrary:) But in case the Patient feele any Crudities in his stomack, or any kind of bitter tast in his mouth; I should then prescribe him a Vomit: because that this is a signe, that the meat he

hath

hath eaten is corrupted in his stomack; as both *Avicen*, and *Rhasis* affirme in the above-named places.

Now therefore after that the Humour hath been thus prepared, we shall begin then to purge it, (especially if there be any signe of perfect Digestion in the Vrine,) with this Dejectory Purge.

℞ *Prunor. dulc. par. iij. passul. Corinth. & flor. Cordial. ana p. j. Tamarind. recent. & select.* Drach. ij. *sol. sena Orient. mundat.* Drach. iij. *anisi, Agni Casti, & Cinam. interioris, ana* Drach. ss. *Epith. p. ss. fiat decoctio ad* ℥ *.iiij. in quibus colatis dissol. express.* ℈ iiij. *Rhabarb. per noctem, in sero caprillo infusi, cum sex granis santali rubri, Confection. Hamech* Drach. ij. *Syrup. rosati solut.* ℥ j. *& ss. fiat potio: detur manè cum regimine artis.*

And on the morrow you shall give him a litle quantity of Conserves of Roses, flowre of Borrage, or of the root of Buglosse.

If you intend to give him a Vomit, then take an ounce of *Radish* roots, a dram of *Agaricke*, and a dram and a halfe of *Asarum*: then boyle all these together

in

in barley water, and taking ten ounces of this Decoction, mixe with it two ounces of *Mel Scyllitic*. or Syrup of Vinegar, and give it him to drink luke-warme. If you should adde hereto flowre of Broome, the Vomit would work so much the better. But take heed of medling with *Hellebor*, or *Antimony*: because that such kind of Vomitories are very dangerous.

The Paracelsians doe use to give their Patients in this case a kind of gentle Vomit, with sixe or seaven graines of *sal vitriol.* which the party must take either in wine, or broath: or else *Vomitivum Pantagogum*, and the like: as you may see in *Rulandus Quercetanus*, and other writers of that sect.

After this Purgation, you shall then give your Patient some respit for some few daies, without giving him any Physick at all: and then afterward you shall doe well to reiterate your *Alterative Medicines* of the Humour Peccant, ἐκ προσαγωγῆς γὰρ τἀναντία, ἃ προσάγειν καὶ διαναπαύειν: saith *Hippocrates*: For the bad Humour must be purged out by degrees, and with intermission; that so there may be also in the meane

meane while good Humours engendred, and substituted in their place: Alwaies observing the rule that the learned *Rondelet* in his *cap. de Amant.* hath set downe; where he warneth all Physitians, that they admit not into the number of their Alterative Medicaments of the Melancholy Humour, any such as may encrease or generate seed, (αὐτόσπυτον ἀφρὸν ἐρώτων, as *Nonnus* calls it:) such as are *Eringo* roots, *Satyrion*, and diverse others of the like quality. For this would be a meanes of adding more strength to the disease, and so render it the more incurable.

And if the Patient be unwilling to take that other before set downe; he may then take *Diasena*: or else this Magistrall Syrup here following, once or twice a moneth.

℞ *Rad. Buglos. utriusq́, aspar. capar. scorzon. ana* Vnc. j. *endiu. Cichor. buglos. borrag. acetos. lupuli, fumar. cæterach. ana m.* j. *absynthii Pōt. menthæ & melissæ, ana m. ss. glycyrrh. & passul. Corinth. aqua tepida lotar. ana* Drach. vj. *semin. Citri, Cardui benedict. lactuc. papau. albi, & agni casti, ana* Drach. ij. *flor. trium Cardiac. thymi & Epithym. ana p.* j. *polyp. querni, & fol. senæ*

Orient.

Orient. mundat. ana Vnc. iiij. *agaric. recen. trochisc.* Vnc. ss. *caryophil.* Drach. ss. *florum Nymphæa & anthos ana p. ss. fiat decoctio ad lib.* ij. *in quibus dissol. express.* Vnc. ss. *Rhabar. in parte dosis, cum pauco Cinamomo infusi, & sacchari albi q. s. misce, fiat syrupus perfectè coctus, & aromat.* Drach. ij. *puluer. latitiæ* Galen. *de quo capiat ager* Vnc. ij. *bis in Hebdomade, cum jusculo pulli, vel aqua cardiaca.*

Franciscus Valleriola added to his Magistrall syrup that he used in the cure of the Merchant of *Arles*, a dram of *Hellebor*; but in this point, for my part, I dare not follow him. Notwitstanding *Hippocrates* himselfe very frequently used *Hellebor* in such diseases as this; as appeares plainly out of his works. And by the use of this Herbe, *Melampus* also is reported to have cured the Love-sick Daughter of King *Prœtus*: whence *Veratrum*, or *Hellebor* is called ever since, *Melampodium*.

Neither yet dare I adventure to follow the learned *Avicen*, who in this disease prescribes the use of *Great Ivy*. But if those medicines before set downe be not of strength sufficient for the evacuate-

in

ing of this rebellious Humours I would then rather give him three or fowre grains or more, if need be, of *Antimony* well prepared: which is the advice also of all our Moderne Physitians.

Some other of the Paracelsians use *Turpethum Minerale*, and *Ludanum Mercuriale*; which are not much different.

Neither doe I much dislike that powder, of which *Haly Abbas* makes so great brags, and saies of it thus. *Posito quòd alia Medicinæ non valeant; ista valet, nutu Dei misericordis: & est Medicina coronata, quæ securissimè tenetur, ut Intellectus Humanus quasi desperditus, cum hâc Medicinâ restauretur.* This Medicine is of so approved vertue, as that when all other faile, this alone, by Gods assistance, will certainly effect the cure of this disease, even to the restoring againe of the understanding, if perchance by the violence of the disease it hath been decaied: and it may very safely be taken, and without any danger at all.

℞ *Epithym.* Vnc. ß. *lapidis lazuli, (aut securiùs, cum* Mercato, *Armeni,) & agaric. aaa* Drach. ij. *scammon.* Drach. j. *caryophy.*

oph. N°. X. fiat pulvis, de quo ager capiat semel in hebdomade ℈ ij. *aut* ℈ ij. ff. *cum syrupo rosato solut. aut conserv. rosar. & viol.*

If your Patient be unwilling to purge so often with liquid *medicines*, although they be a great deale the more fit to purge Melancholy Humours, then the solid are: for to satisfy his desire, you may give him some such Laxative Electuary, as this following.

℞ *Succi Mercur. depurati* Vnc. ij. *in quibus infunde* 24. *horas fol. sennæ mundæ* Vnc. ij. *expressio decoquatur cum s. q. sacchari in formam electuarij. Postea adde pulpæ Cassiæ recenter è cannâ extractæ* Vnc. ij. *Epyth.* Vnc. ss. *caryoph. conquass.* Drach. *ij. misce, fiat opiata, de qua capiat semel, aut bis in mense* Vnc. j. *& ss.*

But in the meane time we must not forget to comfort the Heart, Liver, and Braine of our Patient, with some such Cordiall as this.

℞ *Conserv. rosar.* Vnc. j. *conserv. flor. nenuf. & borrag. ana* Drach. *vj. carnis Citri, & lactucæ saccharoo conditæ, ana* Vnc. ss. *myrobal. emblic. saccharo condit. num. ij. confect. Alkermes* Drach. ij. *pulveris*

Galen. Drach. j. *Margar. Orient.* ℈ iiij. *ura eboris* Scrup. ij. *misce cum syrupo, pomis fiat opiata, de qua capiat ad quantatem unius castaneæ, superhausto tantillo albo, aqua buglossi multùm diluto, ernis diebus, horis circiter duabus ante um.*

Or else this.

R. *Terebinth. Venetæ aqua lactucæ lotæ* c. ss. *semin. dauci, agni casti, & Cinnam:* gr. viij. *agar. rec. trochis.* Drach. j. *fiat lus purgando semini idoneus, ex* Hollerio, ercato, &c.

Dioscorides prescribes for this purpose e Powder of *Aphrodilles*, and the seed *Coltes-foot*, given in drinke. *Porphyrius*, *Stobæus* reports, and *Pliny*, commend Willow blossoms given in cold water to inke.

ujus flos in aquâ sumptus, frigescere cogit stinctus Veneri cunctos acres stimulantes.

I should here also commend the use of ese Losenges, or some other of the like ertue.

R. *Semin. agni casti, portul. & rutæ, a*
Scrup. ss. *semin. lactucæ & papau. albi, a*
Scrup. ij. *granor. Canabis gr.* viij. *cor*
cervi usti, coralli & anther. ana gr. vj. *s*
min. melon. Drach. iij *sacchar. aqua ros*
& borrag. dissoluti, q. s. misce, fiant tabel
vel Lozengæ ponder. Drach. j. *capiat una*
ad horam somni, vel manè, longè ante cibu

And it would not bee amisse to gi
him sometimes sowre graines of *Be*
steeped in water of *Scorzonera*, or of L
tice; which hearbe, by reason of it's sing
lar vertue in this case, the Pythagore
called *ἀνύχιον*: as *Athenæus* reports.

After we have thus done, we sh
then come in the next place to our exte
nall Medicines: among which, Bathes
fresh water are the first & chiefest: For
much as both *P. Ægineta*, and *Oribas*
in their severall Tracts of *Love*, ma
their boasts, that they cured diverse of t
disease of Love-Melancholy, meerely
Bathes of fresh water. And this is conf
med also by *Avicen*, whose advise is t
same: *Fac ipsos balneari, secundum con*
tionem Humectationis notam; & also by
the Ancient Physitians. And we shall d

ell to adde hereto some other Simples
at are of approved vertue against this di-
ase, in manner following.

R. *Althea, cum roto, malua, lactuc. bor-*
g. Nymphea, cucurb. fumar. lupul. lapathi
ut. ana m. 4. summit. salic. & pampinor.
itis, ana m. ij. *flor. nenuf. viol. borrag, roſar.*
lend. ana p. iiij. *semin. viticis & Cannab.*
a Vnc. ij. *capit. vervec. num.* ij. *fiat deco-*
io in aqua fluviatili, pro balneo iiij. *die-*
um, in quo ſedeat horâ unâ circiter.

Some are of opinion, that it is very good,
at in the meane while the Patient is ba-
hing, there should be some by, to enter-
in him with merry Ieſts, & pleasant diſ-
ourſe, & Muſick, & whatſoever elſe may
e thought fit to provoke him to Mirth.

Aetius adviſeth to apply an *Oxyrrho-*
inum to his head, for to repell the vapors
at aſcend up to his head from the ſper-
naticall veſſels in men; and in women,
om the Matrix, who may alſo in this caſe
ake uſe of a ſuppoſitory, made of *Dinco-*
ion, tempered with a litle Vinegar, and
e juyce of Sorrell: or elſe a litle quantity
Nitre, and *Cardamomum*; or elſe a Naſ-
ll, or Peſſary, compoſed of *Caſtoreum*

mixed with Rue: to which *Avicen* adds the rootes of *Lillies* and *Nenufar*. Or else you may make use of this Uterine Clyster prescribed by *Lodovicus Mercatus*.

R. *Lactis caprilli, vel bubuli* Vnc. iij. *aquæ marinæ* Vnc. ij. *mellis* Vnc. j. *misce fiat Clyster, iniiciatur in sinum pudoris.*

But I should rather preferre this other here following.

R. *Lentium p.* ij. *fol. & flor. salicis an. m.* j. *fiat decoctio ad lib.* j. *in qua dissol. trochisc. albor. Rhazis, & trochisc. de Camphor. ana* Drach j. *misce, fiat Clyster, infundatur in delta muliebre.*

Eros addes to these, *Opium*. *Pliny*, in his *Naturall History*, and *Rondeletius* in his 12. *booke de Piscibus*, *cap.* 19. will have the secret Parts to be rubbed all over with the gall of a *Cramp-fish*, which is of a marveilous Narcoticke, or Stupefactive vertue: or else a Pessary made of the root of *Nymphæa Heraclea*.

Briefly, you may find a thousand such like medicines as these, in the writings of Physitians that have spoken of the cure of this disease; with which I shall not here trouble you. Only thus much for the pre-

sent

ent I shall advertise you of, that *Nicolaus Monardus*, a Physitian of *Sevill*, and *Clusius*, speaking of Medicaments that have been lately found out in the Western parts of the world, doe highly magnify, for a soveraigne remedy, and Antidote against Vnchast Love, and Philters, the Powder of a certaine Hearbe called *Contra-Yerva*, brought not long since from *Charcys*, a Province of *Peru*, being in shape like *Corne-flag*; and having leaves like Figtree leaves. Which relation of theirs if it be true, we may say of this Plant, as *Pausanias* did of the fountaine *Selemnus*, that it would be more worth then all the gold in the world. The like Iudgement doe we give of the stone called by the Greekes *Selenites*, or *Aphroselenum*, spoken of by *Dioscorides*: as also of the *Amiantus*, a certaine stone found in *Cyprus*, which *Pliny* calls, *Linum vivum*; Strabo, *Carystium*; Zoroaster, *Bostrychitem*; Solinus, *Carbasum*; some others, *Corsoidem*, *Spolium*, & *Spartospoliam*; and the vulgar call it, though improperly, *Stone-Allum*: whereof in old time they were wont to make Table-cloathes, that would be made

white only in the fire, and yet never burne.

Mercurialis, in his 4. book *de Morbis Mulier.* affirmes, that himselfe hath cured diverse, both Maids, and married Women of the Vterine Fury, or Love-Madnesse, by the use of cold Minerall waters; such as are those waters in Italy, which they call, *The waters of Virgins*, or *de Villa*. But this seemes to me a thing incredible, considering that (as we have already proved,) it is most certaine, that the cure of Love-Melancholy, as of all other diseases proceeding from this Humour, consists principally in the *Humectation*, & moystening of the Humour: as *Galen* also affirmes. Now all those Authors that have written of Minerall Waters, doe generally agree, that they are of a *Deficative*, or Drying Nature, and therefore seeme to be directly contrary to the cure of Love-Melancholy. Yet thus much we may say, in the behalfe of *Mercurialis*, that Minerall waters, notwithstanding their Drynesse, are wholsome in Melancholy diseases, in regard they doe very much coole the Liver, which is the seat of this disease;

opening

pening all Obstructions of the Hypochondries; and also comfort the stomack, and purge the blood; excerning all the Serosities and waterish parts of it by Vrine and Stoole: as *Iohannes Baptista Sylvaticus* proves at large. Neither yet are all Drying Medicaments to be rejected in the cure of Melancholy diseases: seeing that *Alexander Trallianus*, *P. Æginëta*, *Oribasius*, *Avicen*, and *Rhasis*, prescribe *Epithymum*, *Hiera*, and *Hartwort* in these diseases; and *Aëtius* Vineger also: which notwithstanding, *Hippocrates* saies, doth both settle; and increase the Melancholy Humour; τὰ μέλανα ζυμοῦσθαι, καὶ μετεωρίζεται, καὶ πολλαπλασιοῦται.

The Physitians of *France* and *Germany*, doe attribute the same vertue to the waters of the *Spa*. And those of *Encausse* in *Gascony*, notwithstanding they be of a nature Hot and Dry, are not altogether unproper for the cure of Melancholy diseases, which proceed from the Hypochondries: as I my selfe have found by experience.

Heurnius in his *Pract.* appoints this Decoction here following, to be used in-

ſtead of theſe Waters above named, in caſe they cannot be had.

R. *Aquæ font. q.ſ. capit. ariet. num.* iij. *pedes vervecis num.* iiij. *contuſis capitibus & pedibus, adde roſar. rubr. fol. lauri, an. m.* iij. *portul. recent. m.* v. *ſolani, ſempervivi, ana. m.* ij *miſce, fiat decoctio, cui, tepente bis die utatur æger horis duabus ante cibum.*

You muſt take the ſame courſe alſo, in the curing of the Symptomes that accompany this diſeaſe, reckoned up in the ſecond Chapter, for which I muſt refer you to the preſcriptions of thoſe Phyſitians that have written hereof: eſpecially *Galen*, *Avicen*, and *Aëtius*. I will onely here ſet down the remedies that are moſt proper for the cure of two of them, and thoſe indeed the moſt dangerous: which are, *Continuall Watching*, and *Extreame Leanneſſe*.

For the Firſt of theſe we uſually give Syrup of *Poppy*, *Almonds*, *Poppy ſeed*, and *Lettice* in Broath. Sometimes I uſe to preſcribe in this caſe foure or five graines of this *Opiate*, which we may call *Nepenthes*, or *Ladanum*.

R. *Confect. Alkermes* Vnc. j. *ſpeciet.*

Diambr.

Diambræ, & latitiæ Galen. *ana* Drach. iij. *Croci albigensis, & opii, ana* Vnc. ss. *mixta macerentur in aqua vitæ, extrahatur tinctura, postea fiat consumptio evaporatione ad consistent. Opiatæ. vel* R. *Specierum Diambræ* unc. ij. *infundantur per* 12. *dies in vino distill. ut latum digitum superemineat, & addè opii* drach. vj. *mumiæ* drach. ss. *succi hioscyami* unc. j. *Coralli rubri, & Carobes ana scrup.* ij. *Croci scrup.* j. *Moschi Orient.* gr. 16. *ambræ* gr. 12. *affuso rursus spiritu vini, ut superemineat latum digitum, digeratur post fornacem per mensem, quotidie agitando. dosis* Scrup. ss. *aut* gr. viij. *pro ægri constitutione.*

You shall finde many such Receits as these, in *Rulandus, Quercetanus, Penot*, & diverse other Chymists; which you must put in practise with very great Circumspection and Care, and that too, onely in case of Extreame Necessity: as you must also doe in the application of *Diacodion*, and *Requies* Nicolai.

But for my own part, I should rather cause the party to smell to a Nosegay of Violets, Roses, Gilliflowers, or Marjoram steeped in Vineger, wherein hath beene steeped

ſteeped alſo a graine of Camphire, and *Opium*. Or elſe let him uſe this *Pomander*.

℞ *Semin. Hioſcyami & cicutæ, an* drach. j. *cortic. rad. mandrag* ſcrup. iiij. *Opii ſcrup. j. miſce cum oleo mandragoræ & ſucco aizoi maioris, addendo Moſchi gr. j. fiat Pomum.*

Others apply, though with bad ſucceſſe, *Horſeleeches* behinde the Eares, & when they take them away, they preſently clap to the place a graine of *Opium*.

And for the recovering of our Patients fleſh again, we muſt appoint him to drink *Aſſes*, or *Goats milke*, putting a litle Sugar into it; and this he muſt doe for the ſpace of a moneth, or thereabout. Or elſe he may uſe this Marchpane here following.

℞ *Amigdal. dulc. excortic. & lot. primò aquâ tepidâ, poſteà aquâ roſar. lib. j. quatuor ſemin. frigid. maior. mundat. & lotor. ana drach. vj. ſemin. papau albi rec. & mundati unc. iiij. ſacchari albi lib. ij. fiat paſta, & cum aquâ roſar. Martius panis, de quo capiat æger certam quantitatem ante ſomnum.*

This Marchpane is very good to pro-

cure

ture sleep, and it refresheth and nourisheth the body withall. But yet this other following is the more Nutritive.

R. *Pulpæ capi lib.* j. *aquæ rosar. q. s. sacchari unc.* iij. *cinnam. sub finem decoct. additi* ℥ .ij. *coquant & fingantur frustra dura.*

To conclude, besides all the Medicines here specified, I shall wish all Melancholy, or Mad Lovers, that Soveraigne Remedy, that *Hippocrates* wished to *Democritus*; δραστικώτατον, καὶ ἰητρικώτατον φαρμακὸν, σοφίης τέλος: *The Perfection of Wisdome*; which is the most easie, and Effectuall Remedy of all; and the true *Moly* that *Mercury*, the God of Wisdome, in *Homer*, gave the wise *Ulisses*, as a Soveraigne Antidote, against all the Baits and Enticements, by which the Infamous Sorceresse *Circe* endeavoured to bring the Minde of that Noble Captaine in subjection to Her unchast desires.

FINIS.

Αἱ μεταγενέστεραι φροντίδες, σοφώτεραι.